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A HAND-BOOK OF
REFERENCE

TO THE

HISTORY, CHRONOLOGY, RELIGION
AND COUNTRY OF

THE LATTER-DAY SAINTS.

INCLUDING THE

REVELATION ON CELESTIAL MARRIAGE.

FOR THE USE OF SAINTS AND STRANGERS.

JUVENILE INSTRUCTOR OFFICE,
Salt Lake City, Utah.
1884.

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A FRIENDLY WORD.

IN the year 1882, strenuous efforts were being made by federal office-holders, ministers and others in this territory to spread a feeling antagonistic to the majority of the citizens here. Some adverse legislation was secured, more was wanted. In their strong desire to force inimical enactments, some of the emissaries, who had been sent east by the minority, allowed their eagerness to run away from their veracity; and as a melancholy result, their statements and the truth became at times widely separated. A very prominent official, one who was commissioned and paid a liberal salary by the United States to perform certain duties in this dependency, was one of the several persons who left their posts to accomplish the speedy overthrow of a large body of their fellow-citizens of the republic. This gentleman held numerous coversations in the east, and was reported at length by several newspapers. One of his strong and frequently reiterated statements was substantially as follows: "The female suffrage act in Utah was a scheme forced by the Mormon hierarchy, in order to perpetuate their political power through a numerical preponderance at the ballot box. Under this act a Chinese girl, 14 years old, imported to Utah and made the concubine of a Mormon, could the day after arrival, vote at elections." Now this was a strong, a violent assertion and should have been backed by proof positive. The man who made the statement had been sworn to perform his official duties here, and one of those duties was certainly to acquaint himself with the important laws of the commonwealth in which he had almost absolute legislative sway. Yet the assertion was untrue in these vital particulars:

1.—The female suffrage act was not a scheme *forced* by the Mormon hierarchy. Before its passage the cry went up all over the land—having been started by federal officials here: "Give the Mormon women the ballot and see how quickly they will break from their thraldom!" The suffrage act was recommended, almost demanded, by the most powerful political and official opponents of the Latter-day Saints, and was framed accordingly. It was passed by the legislative assembly; and became a law by the approval of the governor, without whose sanction it would have been void: for the governor of Utah has absolute veto power, and the simple wave of his pen can annihilate the whole work of a legislative session.

2.—A Chinese girl, 14 years old, wife, maid, concubine or widow, cannot now and never could vote at any official election in Utah. The language of the registration statute requiring oath was and is substantially as follows, for women: "I —— being first duly sworn depose and say that I am over twenty-one years of age, and have resided in the territory of Utah for six months, and in the precinct of —— one month immediately preceding the date hereof, and I am a native-born or naturalized citizen, or the wife, [A plural wife would not be included under the legal significance of 'wife.' As there is no statute of the United States nor the territory of Utah authorizing plural marriage, a plural wife is not, according to the statute, entitled to, and did not and does not, exercise the legal rights of wifehood, nor any other legal rights which would otherwise arise from the marital relation] widow or daughter of a native-born or naturalized citizen of the United States." This statute was enforced with the same strictness that such laws are observed throughout the Union; probably with more care. There has never been a time since elections were first held in Utah when the people needed to poll even one-half their legitimate strength, in order to give their candidates an overwhelming majority, for their numerical proportion is more than ten to two.

Now in face of such facts, so well-known, so plain and undisputable, was not the reiteration of the falsehood above quoted, an infamous act? But now mark the grossest feature of the case. When this glaring untruth reached Utah through the medium of the public press, several gentlemen and newspapers sought to make the real status of the case apparent. They gave voice to the facts, and called the official's attention to them. The paper in Salt Lake which was the supporter of the "Liberal" clique had published the official's reckless allegations with pride. The gentlemen and journals desirous to see the error corrected, also called attention of this sheet to the matter. They asked the official and his organ out of regard for their own reputations—if no less selfish reason would move them, to contradict the assertion which had been so plainly proven to be untrue. Instead of yielding to such a request, they continued to proclaim the falsehood with all the vigor they could command; and to this day the wicked lie remains uncontradicted by them.

Did space permit, a score of such instances could be quoted. But now the reader will ask, "How dare these men and papers tell lies which can be so easily controverted?" The answer is simple. Such falsehoods are only "for circulation abroad," and for strangers in Utah to whom "Mormon" utterances find no access. Of the residents here, the people who are injured are compelled to suffer in comparative silence, for what else can they do? while those whose immediate coadjutors perpetrate the injustice let their "Mormon" neighbors "sweat it out," for what else do the uninjured parties care to do. Such fabrications are of course believed by those who never hear a denial of them; and in time those who utter them day after day, force themselves to be more than half convinced of their truth.

This may seem a long premise to "A Friendly Word," but the "word" is reached at last. If the stranger visiting Utah will divest himself of his preconceived prejudices against an unpopular people; if he will accept with salt, statements of the men and papers whose greatest delight is to teach a one-day visitor here how to solve the problem with bayonets and artillery; if he will stay long enough to look at and learn both sides of the question; if he will mingle enough with the people to ascertain what are their characteristics—he will most certainly find that the following statements are incontrovertible: There are nearly 200,000 Latter-day Saints in these valleys, and there is not a pauper of their faith nor a poor-house among them. Nine-tenths of them own the homes they live in. There is not a state or territory in the Union whose citizens have, unaided, done so much for the education of their youth as have these people. The territorial, school and county taxes are never more and are frequently less than 12 mills on the dollar. There is not a cent of public debt, except in the case of Salt Lake City, which owns its public water-works and has issued bonds to a very moderate amount to pay for a costly irrigating canal to furnish its citizens with an ample supply of water at a nominal cost. The entire executive and judicial machinery of the territory, and more than half the jury representation, are controlled by anti-"Mormons;" and yet so law-abiding and above reproach, generally speaking, are this "peculiar" people that in spite of their numerical preponderance, they only furnish (including polygamists), one-tenth of the convicts. Reduced to exact figures the proportion is as follows: The "Mormon" population of Utah is 83 per cent. of the whole; the anti-"Mormon" is 17 per cent. Out of 51 convicts in the penitentiary, 46 were from the 17 per cent. class; and only 5 were of the 83 per cent. class. In more than 200 cities and towns of Utah there is no house of prostitution, no gambling house, no liquor saloon. All of these 200 places are almost exclusively "Mormon." Of the 50 other towns where all or a part of the evils referred to exist—outside of Salt Lake and Ogden, nearly all are Gentile mining camps or cities. Only two per cent. of the gamblers of the territory are or ever were "Mormons." Not more than five per cent. of the saloon keepers are "Mormons." Of the suicides, homicides and infanticides in Utah, more than 85 per cent. are committed by non-"Mormons." Unfortunately, Salt Lake and Ogden are afflicted with the twin social evils—prostitution and dram-selling. But these things did not exist until outsiders introduced them, and the evils would not have remained only that their inceptors were upheld by the power of federal officials here. As a proof of this last assertion note the following instance: Logan is a beautiful city of 4,000 inhabitants, the seat of Cache county, situated about 90 miles north of Salt Lake City, on the line of the Utah and Northern Railway. Its people are prosperous and cultured. Ninteen-twentieths of them are "Mormons." There is not a house of prostitution and never has there been one in that city during its 25 years of existence. Its citizens early declared in favor of absolute prohibition of the liquor traffic. Under the city charter this power was awarded to them; and they framed careful ordinances declaring whiskey selling to be illegal. Lawyers and judges were solicited and paid to render assistance which would make the charter and ordinances irrefragable. But the traffic was secretly carried on by "outsiders." They were detected and punished; at first lightly, and then to the full extent of the very severe ordinance. They appealed to the United States district court. There the whiskey men were defeated; but they carried the case to the supreme court. And at last they triumphed over law and order. The supreme court decided in favor of the saloon-keepers; and prohibition was no longer possible in Logan. Within a week a dozen dram-shops were opened—one by a "Mormon" who was seduced by the love of gain. The law could not reach him; but the Church did. He was excommunicated. His friends and relatives told him to quit the infamous business or forever lose their society. He repented and probably will never again seek thus to ruin his fellow-men. The "outsiders" kept on, and backed by the court of last resort in this territory, they and their crime-producing poisons are riding triumphantly over the ordinances, the dignity, the peace of as fair and pure a city as there is in the United States. This very hurtful decision of the federal court was rendered about the middle of 1883. The legislature only meets biennially, the next session occuring in 1884, when the people could look for redress through a new charter. An act conferring prohibiting power upon the city, would have to receive the governor's approval or it could never become a law. Should he veto it (and just as important measures have been killed by the shake of his head), the people would be defenseless. But allowing the approval of the new charter, the city would still have to fight in the courts the liquor interest, with nine chances out of ten in favor of the latter. In all these delays and struggles the liquor men gain a constantly strengthening foothold, until the evil can no longer be suppressed; and whiskey selling, followed by its hideous train of prostitution and kindred evils, is firmly planted. It is in this way that Salt Lake and Ogden have fallen from their former high estate of orderliness and purity. Who should bear the responsibility of this mighty evil? The question is answered in these few words: First—the federal courts which almost invariably decide in favor of the evil against the good; second, the "Liberal" papers which never fail to openly side with and encourage saloon-keepers, gamblers and prostitutes against local authorities; and lastly, the men of means—some of them conspicuous reformers of "Mormon" marital relations, who furnish money and influence—even social prestige, to saloon keepers and their kindred.

It will be a matter of surprise to the visitor here, if he will carefully notice, how few people are practicing polygamy; and how very little consideration is given locally to that feature of the lives of the Latter-day Saints. The tourist has been accustomed at home in the east or west, to hear the words; "polygamy, the foul blot on our national escutcheon;" "the brutality of the Mormons;" "the degraded women;" "the lustful men;" "the inferior children." But if he will dwell with the people a little time, watch and hear them, instead of their traducers, until his prejudices can be put in abeyance, he will find that he has been misinformed. The "Mormon" wives and mothers are not degraded. As a rule they are devout Christians; they are noble and pure in their lives; they are faithful to their husbands and children; and they are happy—both those in monogamy and those in polygamy. The men are not bestial. They are as a rule possessed of great will power; they are hardy and brave; they live according to the laws of physiology; they go away on missions and remain for months and years, and then they return in purity to their homes. The children are not inferior. Both mentally and physically, as a rule, they are vigorous; they are moral, industrious and obedient; they breathe pure air; they see the rugged mountains surrounding their peaceful homes; they grow staunch and unyielding; they scorn meanness, cowardice and disloyalty; they are the stuff of which patriots are made, and martyrs if need be. Isolated cases may be cited as exceptions to these rules. Such things always are found or invented to tell to strangers, who doubtless are made to believe that abnormal individuals represent classes.

But this great question is worth thought. It should be considered by patriots and statesmen, not by demagogues and mountebanks. Chief Justice White said of these people: "Industry, frugality, temperance, honesty, and in every respect but one, obedience to law, are with them the common practices of life." Shall the Latter-day Saints be swept away by an army? This is the suggestion of a Brooklyn clergyman. But neither fire nor sword, nor pestilence, nor famine, can annihilate a religion. If they could have wrought such destruction, Christianity would have found an eternal burial place in the coliseum. Henry Ward Beecher is a big-brained man, a thinker, beside whom the Brooklyn clergyman is a pigmy in intellect. Beecher says that "Mormonism" and the "Mormon" people are a ninteenth century force and must be treated as such.

Reader, "The Friendly Word" has been a long one. Will you think, and study this peculiar civilization for yourself? or will you pick up the two or three stock apochryphal tales of the horror of "Mormon" life, and in your turn bear them, with additions, to the ears of credulous listeners?

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HISTORY OF THE LATTER-DAY SAINTS.

CHAPTER I.

THE "LATTER-DAY SAINTS:" WHO THEY ARE AND WHERE LOCATED—SKETCH OF RISE AND PROGRESS OF THE CHURCH WRITTEN BY JOSEPH SMITH, INCLUDING A BRIEF SKETCH OF THE PERSECUTIONS OF THE SAINTS UP TO THE TIME THEY SETTLED IN ILLINOIS.

THE Latter-day Saints, or "Mormons," as they are frequently but erroneously called, are a religious, worshiping community, principally located in Utah, whose collective title is the "Church of Jesus Christ of Latter-day Saints."

In giving a brief review of the history of this people, it may be as well to commence with the following sketch written by Joseph Smith, the man who, under God, was the founder of the Church. Being requested by the editor of the Chicago *Democrat*, in 1842, to furnish a sketch of the "rise, progress, persecution and faith of the Saints," he wrote as follows:

"I was born in the town of Sharon, Windsor County, Vermont, on the 23rd of December, A. D. 1805. When ten years old, my parents removed to Palmyra, New York, where we resided about four years, and from thence we removed to the town of Manchester.

"My father was a farmer and taught me the art of husbandry. When about fourteen years of age, I began to reflect upon the importance of being prepared for a future state, and upon enquiring upon the plan of salvation, I found that there was a great clash in religious sentiment; if I went to one society, they referred me to one plan, and another to another, each one pointing to his own particular creed as the *summum bonum* of perfection. Considering that all could not be right, and that God could not be the author of so much confusion, I determined to investigate the subject more fully, believing that if God had a church, it would not be split up into factions, and that if He taught one society to worship one way, and administer in one set of ordinances, He would not teach another principles which were diametrically opposed. Believing the word of God, I had confidence in the declaration of James, 'If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him.' I retired to a secret place in a grove and began to call upon the Lord. While fervently engaged in supplication, my mind was taken away from the objects with which I was surrounded, and I was enwrapped in a heavenly vision, and saw two glorious personages, who exactly resembled each other in features and likeness, surrounded with a brilliant light, which eclipsed the sun at noonday. They told me that all religious denominations were believing in incorrect doctrines, and that none of them was acknowledged of God as His church and kingdom. And I was expressly commanded to 'go not after them;' at the same time receiving a promise that the fullness of the gospel should at some future time be made known unto me.

"On the evening of the 21st of September, A. D. 1823, while I was praying unto God, and endeavoring to exercise faith in the precious promises of scripture, on a sudden, a light like that of day, only of a far purer and more glorious appearance and brightness, burst into the room; indeed the first sight was as though the house was filled with consuming fire. The appearance produced a shock that affected the whole body. In a moment a personage stood before me surrounded with a glory yet greater than that with which I was already surrounded. This messenger proclaimed himself to be an angel of God, sent to bring the joyful tidings, that the covenant which God made with ancient Israel was at hand to be fulfilled, that the preparatory work for the second coming of the Messiah was speedily to commence; that the time was at hand for the gospel, in all its fullness, to be preached in power unto all nations, that a people might be prepared for the millennial reign.

"I was informed that I was chosen to be an instrument in the hands of God to bring about some of His purposes in this glorious dispensation.

"I was also informed concerning the aboriginal inhabitants of this country, and shown who they were, and from whence they came; a brief sketch of their origin, progress, civilization, laws, governments, of their righteousness and iniquity, and the blessings of God being finally withdrawn from them as a people, was made known unto me. I was also told where there were deposited some plates, on which were engraven an abridgment of the records of the ancient prophets that had existed on this continent. The angel appeared to me three times the same night, and unfolded the same things. After having received many visits from the angels of God, unfolding the majesty and glory of the events that should transpire in the last days, on the morning of the 22nd of September, A: D. 1827, the angel of the Lord delivered the records into my hands.

"These records were engraven on plates which had the appearance of gold. Each plate was six inches wide and eight inches long, and not quite so thick as common tin. They were filled with engravings, in Egyptian characters, and bound together in a volume, as the leaves of a book, with three rings running through the whole. The volume was something near six inches in thickness, a part of which was sealed. The characters on the unsealed part were small and beautifully engraved. The whole book exhibited many marks of antiquity in its construction, and much skill in the art of engraving. With the records was found a curious instrument, which the ancients called 'Urim and Thummin,' which consisted of two transparent stones set in the rim of a bow fastened to a breastplate.

"Through the medium of the Urim and Thummin I translated the record, by the gift and power of God.

"In this important and interesting book the history of ancient America is unfolded, from its first settlement by a colony that came from the tower of Babel at the confusion of languages, to the beginning of the fifth century of the Christian era. We are informed by these records that America in ancient times had been inhabited by two distinct races of people. The first were called Jaredites, and came directly from the tower of Babel. The second race came directly from the city of Jerusalem, about six hnudred years before Christ. They were principally Israelites, of the descendants of Joseph. The Jaredites were destroyed about the time that the Israelites came from Jerusalem, who succeeded them in the inheritance of the country. The principal nation of the second race fell in battle towards the close of the fourth century. The remnant are the Indians that now inhabit this country. This book also tells us that our Savior made His appearance upon this continent after His resurrection, that He planted the gospel here in all its fullness, and richness, and power, and blessing; that they had apostles, prophets, pastors, teachers and evangelists; the same order, the same Preisthood, the same ordinances, gifts, powers and blessings as were enjoyed on the eastern continent; that the people were cut off in consequence of their transgressions; that the last of their prophets who existed among them was commanded to write an abridgment of their prophecies, history, etc., and to hide it up in the earth, and that it should come forth and be united with the Bible for the accomplishment of the purposes of God in the last days. For a more particular account I would refer to the Book of Mormon.

"As soon as the news of this discovery was made known, false reports, misrepresentations and slander flew, as on the wings of the wind, in every direction; the house was frequently beset by mobs, and evil designing persons. Several times I was shot at, and very narrowly escaped, and every device was made use of to get the plates away from me, but the power and blessing of God attended me, and several began to believe my testimony.

"On the 6th of April, 1830, the Church of Jesus Christ of Latter-day Saints was organized in the town of Fayette, Seneca County, State of New York. Some few were called and ordained by the spirit of revelation and prophecy, and began to preach as the Spirit gave them utterance, and, though weak, they were strengthened by the power of God, and many were brought to repentance, were immersed in the water, and were filled with the Holy Ghost by the laying on of hands. They saw visions and prophesied, devils were cast out, and the sick healed by the laying on of hands. From that time the work rolled forth with astonishing rapidity, and churches were soon formed in the States of New York, Pennsylvania, Ohio, Indiana, Illinois and Missouri; in the last named State a considerable settlement was formed in Jackson County; numbers joined the Church and we were increasing rapidly; we made large purchases of land, our farms teemed with plenty, and peace and happiness were enjoyed in our domestic circles and throughout our neighborhoods; but as we could not associate with our neighbors—who were, many of them, the basest of men, and had fled from the face of civilized society to the frontier country to escape the hand of justice—in their midnight revels, in their Sabbath breaking, horse racing and gambling, they commenced at first to ridicule, then to persecute, and, finally, an organized mob assembled and burned our houses, tarred and feathered, and whipped many of our brethren, and finally drove them from their habitations, who, houseless and homeless, contrary to law, justice and humanity, had to wander on the bleak prairies till the children left the tracks of their blood on the prairie. This took place in the month of November, and they had no other covering but the canopy of heaven, in this inclement season of the year; this proceeding was winked at by the government, and although we had warrantee deeds for our land, and had violated no law, we could obtain no redress.

"There were many sick, who were thus inhumanly driven from their houses, and had to endure all this abuse, and to seek homes where they could be found. The result was, that a great many of them, being deprived of the comforts of life, and the necessary attendance, died: many children were left orphans; wives, widows; and husbands widowers. Our farms were taken possession of by the mob, many thousands of cattle, sheep, horses and hogs were taken, and our household goods, store goods, and printing press and type were broken, taken, or otherwise destroyed.

"Many of our brethren removed to Clay, where they continued until 1836, three years; there was no violence offered, but there were threatenings of violence. But in the summer of 1836, these threatenings began to assume a more serious form; from threats, public meetings were called, resolutions were passed, vengeance and destruction were threatened, and affairs again assumed a fearful attitude. Jackson County was a sufficient precedent, and as the authorities in that County did not interfere, they boasted that they would not in this, which, on application to the authorities, we found to be too true, and after much violence, privation and loss of property, we were again driven from our homes.

"We next settled in Caldwell and Daviess Counties, where we made large and extensive settlements, thinking to free ourselves from the power of oppression by settling in new counties, with very few inhabitants in them, but here we were not allowed to live in peace, for in 1838 we were again attacked by mobs; an exterminating order was issued by Governor Boggs, and under the sanction of law, an organized banditti ranged through the country, robbed us of our cattle, sheep, horses, hogs, etc. Many of our people were murdered in cold blood, the chastity of our women was violated, and we were forced to sign away our property at the point of the sword; and after enduring every indignity that could be heaped upon us by an inhuman, ungodly band of marauders, from twelve to fifteen thousand souls, men, women and children were driven from their own firesides, and from lands that they had warrantee deeds of, houseless, friendless, and homeless (in the depth of winter), to wander, as exiles on the earth, or to seek an asylum in a more genial clime and among a less barbarous people.

"Many sickened and died in consequence of the cold and hardships they had to endure; many wives were left widows, and children orphans, and destitute. It would take more time than is allotted me here to describe the injustice, the wrongs, the murders, the bloodshed, the theft, misery and woe that have been caused by the barbarous, inhuman and lawless proceedings in the State of Missouri.

"In the situation before alluded to, we arrived in the State of Illinois in 1839, where we found a hospitable people and a friendly home; a people who were willing to be governed by the principles of law and humanity." * * * * *

CHAPTER II.

FOUNDING OF NAUVOO—GROWTH AND PROSPERITY—RENEWED PERSECUTION—MURDER OF JOSEPH AND HYRUM SMITH—FAILURE OF ENEMIES TO BREAK UP CHURCH ORGANIZATION—RAPID INCREASE OF CHURCH UNDER LEADERSHIP OF BRIGHAM YOUNG—ATROCITIES OF MOBOCRATS—CHARTERS OF CITY AND NAUVOO LEGION ANNULLED—TO SECURE PEACE, THE SAINTS AGREE TO ABANDON THEIR HOMES IN THE SPRING—REMOVAL COMMENCED IN DEPTH OF WINTER——"MORMON BATTALION" CALLED FOR—FINAL EXPULSION FROM NAUVOO—GRAPHIC PICTURE BY COLONEL KANE.

THE persecution, suffering and slaughter to which the Saints had been subjected during the twelve years then past of their existence as a Church, are scarcely more than hinted at in the foregoing sketch. The spirit of bitter opposition which was aroused among Joseph Smith's acquaintances as soon as he made known that he had been visited by heavenly beings followed him unrelentingly throughout his life. No less than forty times was he arrested and placed upon trial on various charges made by his enemies, and yet in no instance was he proved guilty of any crime. During these harassing prosecutions he was many times imprisoned, and even confined for months at a time, subjected to chains and treated with all the severity that the most depraved and guilty criminal could merit. Nor did the persecutions of him and the Saints cease after they had fled to and found temporary refuge in Illinois. In poverty and suffering they located principally in Hancock County of that State. By their energy and perseverance they built up a prosperous city, called Nauvoo, beautifully situated in a bend of the Mississippi river. Their numbers rapidly increased; the work of proselyting was carried on vigorously; their missionaries extended their labors to Europe, and thousands there joined their ranks and flocked to Nauvoo. The city was incorporated, with a liberal and comprehensive charter, by act of the State legislature; the militia was organized, also under charter of the legislature, as the "Nauvoo Legion," with Joseph Smith as lieutenant general, and in time it became a finely disciplined body of troops, about five thousand strong. Many beautiful and substantial buildings were commenced, the crowning one of which was a magnificent temple, in which to perform certain religious rites of the Church. But the demon persecution still followed the Saints. Their old Missouri enemies exerted an influence against them in Illinois and the spirit of bloodshed was soon as rife in that State as it had been in Missouri.

The turf had hardly time to form over the graves of the victims of Missouri vindictiveness before the leaders of the Church, Joseph and Hyrum Smith, were assassinated in Carthage jail, while in the hands of the officers of the law, and under the pledged protection of Thomas Ford, the governor of Illinois.

As there was no cause of legal action against them, a mob of State troops were permitted, by the passive treachery of the State executive, to answer the ends of premeditated violence. This occurred on the 27th of June, 1844, less than six years after the expulsion from Missouri.

Thus died by the hands of assassins the most remarkable man of the age—a martyr to the principles of salvation which he established upon the earth!

After the death of the Prophet, the leadership of the Church devolved upon the Apostles, with Brigham Young as their President. Doubtless the enemies of the Saints supposed that the death of their Prophet-leader would weaken and break up their organization. But there seemed to be, if possible, still greater energy displayed by them afterwards than before. The work on the temple was vigorously pushed. The Nauvoo Legion, under Brigham Young as lieutenant general, increased in numbers and improved in discipline. The population of Nauvoo rapidly increased, and the number of good dwelling houses and public buildings was greatly augmented. The land in the surrounding country, through the undomitable energy and untiring industry of the Saints, produced in abundance the means of subsistence.

All this did not suit the enemies of the Saints, who were eager for spoil, and had hoped to see the people abandon their property as they had done in Missouri, and flee for their lives. And that they might be compelled to do so, the most fiendish plots were laid and barbarous means adopted to blacken the characters of the Saints and make them appear abominable in the eyes of the public. Houses were burned, stock run off, and various other atrocities committed by the mobocrats, in the outlying and thinly-settled districts of the County, and reports circulated far and wide that the "Mormons" were the guilty parties. Public indignation was soon aroused, and people on every hand, were ready to wreak vengeance on the "Mormons," without stopping to investigate the stories. The Saints were in reality the sufferers; theirs were the houses burned, and the animals killed or stolen, and every day found them fleeing to Nauvoo for protection. Appeals to the governor were vain; the State troops stationed in the County were no protection; attempts of the Saints to get the truth before the public were useless, as the thousand-tongued lies traveled so much faster. Besides, they were unpopular, and people would not listen to them. To make their condition more helpless, the city charter of Nauvoo was annulled by legislative enactment, as was also that of the militia, or Nauvoo Legion, which had previously been disarmed by order of the executive of the State.

Left defenseless in the hands of their enemies, the treachery that had brought the Prophet and Patriarch of the Church into the power of their assassins followed up the people. Nauvoo itself was repeatedly threatened, and the citizens were almost worn out with standing guard at night for its protection.

Hoping to secure immunity from persecution, the Saints finally agreed with the mob to leave the State in the early spring, the mob on their part promising to allow them to remain until that time in peace and give them a chance to dispose of their property. In the meantime the work on the temple was hastened towards completion, that the worthy might receive their blessings. All other labors ceased, except such as were necessary to prepare for the anticipated exodus.

The mob, however, became reckless and impatient, and anxious to drive out and despoil the Saints. The leaders of the people saw that their removal could not safely be deferred until spring, and so captains of companies were designated, and those who could get ready were organized for traveling.

The fleeing Saints began crossing the Mississippi river into Iowa on the 4th of February, 1846. The same day the ship *Brooklyn*, chartered by the Saints, sailed from New York, with two hundred and thirty-six passengers on board, to form a colony in California.

As the Saints crossed the Mississippi river they formed a camp on Sugar Creek, nine miles beyond, and every day added many new arrivals from Nauvoo. They left the city about as fast as they could be ferried across the river.

On the 25th of February, the companies began to remove westward from Sugar Creek. The remainder of the winter and the early spring were occupied in slow and painful traveling across Iowa, to the Potowatomie Indian lands, on the Missouri river.

When it would seem as though the struggling Saints had all they could do to contend for existence with their untoward surroundings, Captain James Allen, of the U. S. army, arrived in their camps, with a demand from the general government for a battalion of volunteers to serve in the Mexican war.

That this was not an act of necessity on the part of the government, is evident from the prosperous condition of the nation at that time, and from an assertion made by Captain Allen publicly that there were hundreds of thousands of volunteers ready in the States.

Husbands parted with wives, fathers with children, and brothers with sisters, in camps by the wayside, where tents and wagon covers partly sheltered them from the elements. The battalion reached Fort Leavenworth, preparatory to its march across the continent, on the first day of August. It numbered about five hundred and forty men.

True to the self-sacrificing policy pursued by the Saints in their previous migrations, of the better able helping the poor, those who had reached Western Iowa made constant efforts to assist their less fortunate brethren who remained at Nauvoo to follow them. The sick and destitute, whom the straitened circumstances of those already gone had not permitted them to succor, were all that were left of the founders of this beautiful city. The mob knew no mercy and extended none to this pitiable remnant.

After making a desperate effort in self-defense, in the following September they were forced across the Mississippi river to famish, to sicken in the hot sun by day and in the chilling dews of autumn nights, shelterless and homeless, in sight of hundreds of empty houses which their own hands had assisted to build.

Nauvoo, founded in sorrow and destitution, with the capstone of its magnificent temple laid in the fires of persecution, became, in the short space of seven years, one of the most populous and flourishing cities of the great west. Now, for thirty years its desolate gardens and decaying houses have been a silent, though impressive monument of the indifference of the American people to the wrongs and sufferings of a portion of their fellow-citizens, because their religious views fail to accord with tradition and public opinion.

On account of the better circumstances of the people, the loss of property was greater in the Nauvoo than in the Missouri persecutions. While the loss of life by direct violence was perhaps less, the subsequent loss was great, on account of the long period of destitution and hardship occupied in journeying to the only shelter left them—the mountain deserts.

One thousand lives were probably sacrificed in the Nauvoo exodus and in the journey to the Rocky Mountains. The bones of the "Mormon" dead are scattered along from the Mississippi river to the shore of the Great Salt Lake, and scarcely a monument is now left to relate its sad tale of bereavement or tell the name of the departed.

Colonel Thomas L. Kane, the sympathizer with and friend of the Saints in the day of their bitter calamity, had left their camps on the banks of the Missouri river, only three days before the battle of Nauvoo, and he arrived on the west bank of the Mississippi in time to witness the culmination of the expulsion in all its forbidding features. The following graphic description of Nauvoo and its surroundings, as it then appeared, is from an address of his before the Historical Society of Pennsylvania:

"A few years ago," said Colonel Kane, "ascending the Upper Mississippi in the autumn, when its waters were low, I was compelled to travel by land past the region of the Rapids. My road lay through the Half-breed Tract, a fine section of Iowa, which the unsettled state of its land titles had appropriated as a sanctuary for coiners, horse thieves, and other outlaws. I had left my steamer at Keokuk, at the foot of the Lower Fall, to hire a carriage, and to contend for some fragments of a dirty meal with the swarming flies, the only scavengers of the locality.

"From this place to where the deep water of the river returns, my eye wearied to see everywhere sordid, vagabond and idle settlers, and a country marred, without being improved, by their careless hands. I was descending the last hill-side upon my journey, when a landscape in delightful contrast broke upon my view. Half encircled by a bend of the river, a beautiful city lay glittering in the fresh morning sun; its bright, new dwellings, set in cool green gardens, ranging up around a stately dome-shaped hill, which was crowned by a noble marble edifice, whose high tapering spire was radiant with white and gold. The city appeared to cover several miles; and beyond it, in the background, there rolled off a fair country, chequered by the careful lines of fruitful husbandry. The unmistakable marks of industry, enterprise, and educated wealth everywhere, made the scene one of singular and most striking beauty. It was a natural impulse to visit this inviting region. I procured a skiff, and, rowing across the river, I landed at the chief wharf of the city. No one met me there. I looked, and saw no one. I could hear no one move, though the quiet everywhere was such that I heard the flies buzz, and the water-ripples break against the shallow of the beach. I walked through the solitary streets. The town lay as in a dream, under some deadening spell of loneliness, from which I almost feared to wake it; for plainly it had not slept long. There was no grass growing up in the paved ways; rains had not entirely washed away the prints of dusty footsteps.

"Yet I went about unchecked. I went into empty workshops, rope-walks and smithies. The spinner's wheel was idle, the carpenter had gone from his work-bench and shavings, his unfinished sash and casing. Fresh bark was in the tanner's vat, and the fresh-chopped lightwood stood piled against the baker's oven. The blacksmith's shop was cold, but his coal heap and lading pool and crooked water-horn were all there, as if he had just gone off for a holiday. No work people anywhere looked to know my errand.

"If I went into the gardens, clinking the wicket-latch loudly after me, to pull the marigolds, heartsease, and lady-slippers, and draw a drink with the water-sodden well bucket and its noisy chain; or, knocking off with my stick the tall, heavy-headed dahlias and sunflowers, hunted over the beds for cucumbers and love-apples—no one called out to me from any opened window, or dog sprang forward to bark an alarm.

"I could have supposed the people hidden in the houses, but the doors were unfastened; and when, at last, I timidly entered them, I found dead ashes white upon the hearths, and had to tread a-tiptoe, as if walking down the aisle of a country church, to avoid arousing irreverent echoes from the naked floors. On the outskirts of the town was the city graveyard; but there was no record of plague there, nor did it in anywise differ much from other Protestant American cemeteries. Some of the mounds were not long sodded; some of the stones were newly set, their dates recent, and their black inscriptions glossy in the mason's hardly dried lettering ink. Beyond the graveyard, out in the fields, I saw, in one spot hard by where the fruited boughs of a young orchard had been roughly torn down, the still smouldering embers of a barbecue fire, that had been constructed of rails from the fencing around it. It was the latest sign of life there. Fields upon fields of heavy-headed, yellow grain lay rotting ungathered upon the ground. No one was at hand to take in their rich harvest.

"As far as the eye could reach, they stretched away—they, sleeping, too, in the hazy air of autumn. Only two portions of the city seemed to suggest the import of this mysterious solitude. On the eastern suburb, the houses looking out upon the country showed, by their splintered woodwork and walls battered to the foundation, that they had lately been the mark of a destructive cannonade. And in and around the splendid temple, which had been the chief object of my admiration, armed men were barracked, surrounded by their stacks of musketry, and pieces of heavy ordnance. These challenged me to render an account of myself, and why I had the temerity to cross the water without a written permit from a leader of their band.

"Though these men were generally more or less under the influence of ardent spirits, after I had explained myself as a passing stranger, they seemed anxious to gain my good opinion. They told the story of the dead city: that it had been a notable manufacturing and commercial mart, sheltering over twenty thousand persons; that they had waged war with its inhabitants for several years, and had finally been successful, only a few days before my visit, in an action fought in front of the ruined suburb; after which, they had driven them forth at the point of the sword. The defense, they said, had been obstinate, but gave way on the third day's bombardment. They boasted greatly of their prowess, especially in this battle, as they called it; but I discovered they were not of one mind as to certain of the exploits that had distinguished it, one of which, as I remember, was, that they had slain a father and his son, a boy of fifteen, not long residents of the fated city, whom they admitted to have borne a character without reproach.

"They also conducted me inside the massive sculptured walls of the curious temple, in which they said the banished inhabitants were accustomed to celebrate the mystic rites of an unhallowed worship. They particularly pointed out to me certain features of the building, which, having been the peculiar objects of a former superstitious regard, they had, as a matter of duty, sedulously defiled and defaced. The reputed sites of certain shrines they had thus particularly noticed, and various sheltered chambers, in one of which was a deep well, constructed, they believed, with a dreadful design. Beside these they led me to see a large and deep-chiseled marble vase or basin, supported upon twelve oxen, also of marble, and of the size of life, of which they told some romantic stories. They said the deluded persons, most of whom were emigrants from a great distance, believed their Deity countenanced their reception here of a baptism of regeneration, as proxies for whomsoever they held in warm affection in the countries from which they had come. That here parents 'went into the water' for their lost children, children for their parents, widows for their spouses, and young persons for their lovers; that thus the great vase came to be for them associated with all dear and distant memories, and was therefore the object, of all others in the building, to which they attached the greatest degree of idolatrous affection. On this account, the victors had so diligently desecrated it, as to render the apartment in which it was contained too noisome to abide in.

"They permitted me also to ascend into the steeple, to see where it had been lightning-struck the Sabbath before; and to look out, east and south, on wasted farms like those I had seen near the city, extending till they were lost in the distance. Here, in the face of pure day, close to the scar of the divine wrath left by the thunderbolt, were fragments of food, cruses of liquor, and broken drinking vessels, with a bass drum and a steamboat signal bell, of which I afterwards learned the use with pain.

"It was after nightfall, when I was ready to cross the river on my return. The wind had freshened since the sunset, and, the water beating roughly into my little boat, I headed higher up the stream than the point I had left in the morning, and landed where a faint glimmering light invited me to steer.

"Here, among the dock and rushes, sheltered only by the darkness, without roof between them and the sky, I came upon a crowd of several hundred human creatures, whom my movements aroused from uneasy slumber upon the ground.

"Passing these on my way to the light, I found it came from a tallow candle, in a paper funnel shade, such as is used by street vendors of apples and peanuts, and which, flaring and guttering away in the bleak air of the water, shone flickeringly on the emaciated features of a man in the last stage of a bilious remittent fever. They had done their best for him. Over his head was something like a tent, made of a sheet or two, and he rested on a but partially ripped open old straw mattress, with a hair sofa cushion under his head for a pillow. His gaping jaw and glazing eye told how short a time he would monopolize these luxuries; though a seemingly bewildered and excited person, who might have been his wife, seemed to find hope in occasionally forcing him to swallow awkwardly-measured sips of the tepid river water, from a burned and battered, bitter-smelling, tin coffee pot. Those who knew better had furnished the apothecary he needed, a toothless old bald-head, whose manner had the repulsive dullness of a man familiar with death scenes. He, so long as I remained, mumbled in his patient's ear a monotonous and melancholy prayer, between the pauses of which I heard the hiccup and sobbing of two little girls, who were sitting upon a piece of drift-wood outside.

"Dreadful, indeed, was the suffering of these forsaken beings; bowed and cramped by cold and sunburn, alternating as each weary day and night dragged on, they were, almost all of them, the crippled victims of disease. They were there because they had no homes, nor hospital, nor poor-house, nor friends to offer them any. They could not satisfy the feeble cravings of their sick; they had not bread to quiet the fractious hunger-cries of their children. Mothers and babes, daughters and grandparents, all of them alike, were bivouacked in tatters, wanting even covering to comfort those whom the sick shivers of fever were searching to the marrow.

"These were Mormons, famishing in Lee County, Iowa, in the fourth week of the month of September, in the year of our Lord 1846. The city—it was Nauvoo, Illinois. The Mormons were the owners of that city, and the smiling country around. And those who had stopped their plows, who had silenced their hammers, their axes, their shuttles, and their workshop wheels; those who had put out their fires, who had eaten their food, spoiled their orchards, and trampled under foot their thousands of acres of unharvested bread—these were the keepers of their dwellings, the carousers in their temple, whose drunken riot insulted the ears of their dying.

"I think it was as I turned from the wretched night watch, of which I have spoken, that I first listened to the sounds of revel of a party of the guard within the city. Above the distant hum of the voices of many, occasionally rose distinct the loud oath-tainted exclamation, and the falsely intonated scrap of vulgar song; but lest this requiem should go unheeded, every now and then, when their boisterous orgies strove to attain a sort of ecstatic climax, a cruel spirit of insulting frolic carried some of them up into the high belfry of the temple steeple, and there, with the wicked childishness of inebriates, they whooped and shrieked, and beat the drum that I had seen, and rang in charivaric unison their loud-tongued steamboat bell.

"They were, all told, not more than six hundred and forty persons who were thus lying on the river flats. But the Mormons in Nauvoo and its dependencies had been numbered the year before at over twenty thousand. Where were they? They had last been seen, carrying in mournful trains, their sick and wounded, halt and blind, to disappear behind the western horizon, pursuing the phantom of another home. Hardly anything else was known of them: and people asked with curiosity, 'What had been their fate—what their fortunes?'"

CHAPTER III.

WINTER QUARTERS AND KANESVILLE ESTABLISHED—JOURNEY WESTWARD—ARRIVAL IN GREAT SALT LAKE VALLEY—STAKE ORGANIZATION—SERVICES OF "MORMON BATTALION"—GREAT SCARCITY OF FOOD—RAVAGES OF CRICKETS AND GRASSHOPPERS—SAINTS FORCED TO VACATE INDIAN LANDS—PROVISIONAL STATE GOVERNMENT ORGANIZED—TERRITORIAL GOVERNMENT PROVIDED—U. S. ARMY SENT TO UTAH—SAINTS ABANDON THEIR HOMES AND PREPARE TO LEAVE THE COUNTRY DESOLATE—PEACE MADE—ARMY RECALLED.

AFTER the departure of the Battalion from the camps of Israel, President Young gathered some of the scattered companies to the west side of the Missouri river, and there established a town called Winter Quarters. Seven hundred log cabins and one hundred and fifty "dugouts," or cabins partly under ground, were built during the fall and winter, upon the site of what has since been known as the town of Florence, in Nebraska. There the Saints suffered extremely from sickness, exposure and the want of the necessaries of life.

Many hundred wagons also remained on the east side of the Missouri river. There the Saints built up a town subsequently named Kanesville, in honor of Thomas L. Kane, of Philadelphia. The place is now called Council Bluffs.

The culmination of the Nauvoo exodus was designed by the Church authorities, from the beginning, to be the colonization of some remote and unoccupied portion of the American continent, where no white men would have a priority of right. No sacrifice of wealth or comfort was considered too great to get beyond the reach of mobs and persecution. This object was never lost sight of, either by the leaders of the Church or the people who composed it.

To secure peace and the privilege of worshiping God in their own way, they suffered themselves to be driven, as they had done before, from their hard-earned homes, and the lands which they had purchased from the government.

Early in the year 1847, captains were appointed to organize and lead companies to the Rocky Mountains. In the spring President Brigham Young started west with one hundred and forty-two pioneers, in search of a suitable place to permanently locate the camps of the latter-day Israel. No one of the company knew anything of the country over which they expected to travel.

They were led by the inspiration of the Almighty to Great Salt Lake Valley, where they arrived on the 24th of July. They made a new road for six hundred and fifty miles, and followed a trappers' trail for nearly four hundred miles.

Four days later a detachment of the battalion, which, through sickness, had been left to winter on the Arkansas river, and a small company of Saints from the State of Mississippi arrived in the valley.

With about four hundred Saints, Salt Lake City was commenced by erecting a fort occupying ten acres of land. The Twelve Apostles organized Salt Lake City into a Stake of Zion, with a Presidency, High Council and a Bishop, and then returned to Winter Quarters to help out their families. This journey was a most trying one, as most of their animals were stolen by Indians at South Pass, and the men were compelled to walk the most of the way to the Missouri river, a distance of about eight hundred miles.

In the fall of 1847, about seven hundred wagons, laden with families, arrived in Salt Lake City, when the Stake organization went into effect.

In the meantime the "Mormon" Battalion had been discharged at Los Angeles, on the Pacific coast, one year from the date of their enlistment, without means to enable them to return to their families and friends. They had marched from Council Bluffs to San Diego, a distance of two thousand and thirty miles. Much of the route was over an unexplored, forbidding desert. The sufferings of men and animals, from want of food and water, were most terrible.

The arrival of this battalion on the Pacific coast was opportune to the government, as it was just in time to prevent the re-occupation of California by the Mexicans, or perhaps its passing into the possession of Great Britain; and the credit of accomplishing for the American arms a march of infantry without a parallel in history, and saving thereby an empire to their country, is justly due to the Mormon Battalion."

The first year after the arrival of the pioneers in Salt Lake Valley was one of much privation. In making the journey of more than a thousand miles with their poor teams, and carrying the seeds with which they hoped to raise a crop, they were unable to bring much breadstuff. Provisions became exceedingly scarce. Their cattle were few and in poor condition, and beef was a great luxury. Wild plants and animals of any kind that would sustain life, and often the hides of the few cattle that were killed, were brought into requisition to eke out a scanty supply of bread, of which some families were at times entirely destitute.

The second year was but little better than the first, for, during the summer of 1848, the crickets came down from the mountains and destroyed a great portion of the crops. Besides, the people were unaccustomed to cultivating a soil which required artificial irrigation to make it fruitful.

At this time the events of the Nauvoo exodus were items of history. The object for which the Saints had prayed, for which they toiled and sacrificed—the privilege of colonizing some place remote from enemies and persecution—was accomplished. A Moses had led them out of bondage to a place where they could at least enjoy the freedom afforded by a desert. The results of that forced occupation of the American desert are being rapidly developed.

Before the year for which the "Mormon" Battalion had been called into service had expired, a number of their families that were located at Winter Quarters were required by the Indian Department to leave their cabins, and recross the river into Iowa. This entailed upon them much unnecessary suffering.

When Salt Lake Valley was first colonized, it was Mexican soil. At the close of the war with Mexico, in 1848 it was ceded to the United States. Soon afterwards a provisional government was organized and a State constitution adopted by a convention, under the name of "The State of Deseret." Under its provisions counties were organized, towns incorporated and bridges constructed across some of the principal mountain streams. New locations were explored, settlements made, and energy and economy rapidly developed the latent resources of the desert.

Although the country was rugged and barren, with but little vegetation growing below the snow line, and isolated from outside civilization by about one hundred days' of difficult travel with ox teams, no colony ever progressed with more uniform rapidity.

In September, 1850, Congress provided a Territorial government for Utah, and Brigham Young was appointed governor of the Territory by President Millard Fillmore. In 1855, a large portion of the crops of Utah were destroyed by the grasshoppers. Before the crops of the following year matured, food became very scarce. It was only the united effort of all classes of the community to economize food and carefully distribute to the needy, that saved the more destitute from death by starvation. The union of the people and the administrative ability of their leaders were equal to the emergency.

Brigham Young continued to be governor of the Territory until the arrival of his successor, Alfred Cumming, in 1858. He performed the duties of his office to the entire satisfaction of the people.

At the first session of the Territorial Legislature, held in 1851-2, in Salt Lake City, memorials to Congress were adopted, praying for the construction of a national central railroad and a telegraph line from the Missouri river, *via* Salt Lake City, to the Pacific coast. No response being made to the petition, the Legislature continued to memorialize Congress from time to time upon these subjects.

Finally, in 1861, a telegraph line was constructed, connecting the Atlantic and Pacific coasts, and the great continental railroad became a reality in 1869.

In 1855 the proper measures were adopted for the admission of Utah into the Union as a State, and the same process has been repeated at intervals up to the present time, but all in vain. The prejudice against the people of Utah on account of their peculiar religious views and practices has been so strong that their petitions have been ignored by Congress, although the population of the Territory has been large enough for more than twenty years to entitle it to a State government.

In the beginning of 1857, Judge W. W. Drummond, a man more noted in his official capacity among the Saints for his bold licentiousness than for any good qualities, having returned to the States, raised a great excitement by representing that the people of Utah were in open rebellion against the government. Without proper consideration of the case, the national leaders determined to send an army to Utah. In July, Alfred Cumming, of Georgia, was appointed to succeed Brigham Young as Governor.

On the 24th of July, the 10th anniversary of the arrival of the Pioneers in Great Salt Lake Valley, Mr. J. L. Stoddard arrived from Independence, Missouri, without the mails for Utah, the postmaster at that place having received orders not to forward them. Mr. Stoddard also brought the news, that General Harney with a force of two thousand infantry, and a proportionate number of artillery and cavalry, had been ordered to Utah, and that the object was to suppress the "Mormons."

The Saints felt confident that this army was sent to persecute and destroy them. Coming, as the news did, while they were engaged in celebrating the anniversary of their deliverance from a long series of persecutions, and while their hearts were full of thankfulness for that deliverance, they felt to praise God for the bulwarks of mountains and deserts with which He had surrounded them, and for the protection they might afford against the encroachments of a hostile foe.

They did not expect to be able to openly defend themselves against such terrible odds, but if pushed to the wall, when they could save their homes no longer, they determined to leave the country as they found it—a desert.

As the "Army of Utah" approached, about 1,500 of the Territorial militia were sent out to reconnoitre, and occupy the road in the gorges of the Wasatch range. Some successful raids were made on trains and cattle herds, without the shedding of blood, and the "Army of Utah" concluded to winter at Fort Bridger, 115 miles east of Salt Lake City. The object of Brigham Young was accomplished. The enthusiasm of the army would have time to cool in the frost and snows of a mountain winter, and it was hoped that, in the meantime, the general government would discover the terrible error it was committing.

The Saints had learned by bitter experience, that the tender mercies of their enemies were cruel, and while the army in their borders was snow-bound in the mountains, they were busy in the valleys, making the best possible preparations for the invasion the coming summer. Large supplies of grain were removed southward, and towards the latter part of March the people began to evacuate Salt Lake City and the entire country north of Utah Valley.

The utmost harmony existed between the people and their leaders. This beginning of a great sacrifice was the spontaneous act of the people. No force was necessary but that of past experience to impel them to desolate their homes, and again hide up in the mountains and deserts. They were preparing for the worst—to leave behind them a wilderness, where their sacrifices and labors had created cities and villages and made fruitful fields. But God accepted the heart-sacrifice of this stricken people before the consummation of its stern possibilities.

That old-time friend of the Saints, Col. Thos. L. Kane, penetrating Utah *via* Southern California, suddenly appeared on the stirring scene. At once, and without even an attendant, he entered the camp of the "Army of Utah." There, in a series of personal interviews, he so far persuaded Governor Cumming of the false position the General Government had assumed, as to induce him to visit Salt Lake City. With a servant each they left the "Army of Utah," and arrived in Salt Lake City on the 10th of April, with an escort of "Mormon" militia whom they had accidentally met on the way.

Governor Cumming reported at Washington his arrival, and also that he was everywhere treated with "respectful attention." He found no "Mormons" in rebellion against the Government, and soon learned that the reports which had induced the government to send a military expedition to Utah, were mere fabrications. Soon afterwards President Buchanan did what should have been done before commencing military operations against Utah—sent commissioners to learn the condition of affairs.

These commissioners and the leaders of the Saints, arrived at a peaceable solution of pending difficulties, and the "Army of Utah" entered Salt Lake Valley and located Camp Floyd, some forty miles from Salt Lake City. This force remained at Camp Floyd until the autumn of 1861, when it returned to take part in the contest between the North and the South. Camp Floyd was broken up, and the large amount of military stores accumulated there were disposed of to the people at merely nominal prices. The army in one respect proved a great blessing to the Saints in supplying many of their necessities at a very low rate.

In October, 1862, Col. P. E. Conner came into the Territory, with a force of California volunteers, and located Camp Douglas, in a commanding position near Salt Lake City.

CHAPTER IV.

CHARACTER AND ACTIONS OF U. S. OFFICIALS SENT TO UTAH —LAWS FOR SUPPRESSION OF RELIGIOUS PRACTICES OF THE SAINTS, ETC.

FROM the first, but more especially after the Army occupied Camp Floyd, many of the United States officials sent to Utah have appeared to consider themselves more as missionaries to introduce outside civilization among the people, than as administrators of the law. When the law has failed to assist them in carrying out their missionary measures, they have not scrupled to frequently set it aside, by illegal process and extra-judicial rulings. From this cause many of the people, and more especially the prominent men of the Church, have suffered severe annoyance, and have been forced to incur great expense in self-defense.

Utah being one of the most remote and isolated of the dependencies of the United States to which the President and Cabinet have the power of appointing officers, the positions here have generally fallen to such unfortunate office-seekers as lacked the ability or influence necessary to secure them other appointments. Those who have come here have mostly been broken-down politicians or unscrupulous adventurers who have regarded Utah with its wealthy but unpopular citizens as affording a fine field in which to satisfy their cupidity.

Many of the governors sent to the Territory have played the role of petty tyrants and autocrats, and treated the people as if they were serfs and menials and not entitled to any respect. In many instances they have exercised the absolute veto power with which the governor of this Territory is invested, to render void the labors of the legislative assembly in enacting neceesary and wholesome laws. They have forbidden the militia bearing arms or even engaging in annual musters such as were formerly held, and which were so necessary in keeping up a military organization for protection against marauding

Indians. But the crowning act of insolence and injustice towards the people has been reserved for the present governor, Eli H. Murray, to commit. He set aside 18,568 votes cast by the people for delegate to Congress and issued a certificate of election to a minority candidate who only received 1,357 votes. In doing this he presumed to judge of the qualifications of the candidates, a prerogative which belongs to Congress only.

Many of the judges and prosecuting attorneys appointed to officiate in Utah have been so prejudiced against the Saints that they could not do them common justice in a suit in which they were a party. They have snubbed and insulted them in open court, refused to grant them naturalization papers on account of religious belief, fostered and encouraged licentiousness and drunkenness for the sake of opposing the people, and warped or disregarded the plainest provisions of the law in order to harass and cause them expense, and if possible convict them. They have vilified the people at home and abroad, and have united with the worst class of adventurers to be found in the country in clamoring for Congress to pass special and proscriptive laws by which they could deprive the Saints of their rights and rob them of their substance. They have tried all in their power to do, under cover of law, what the enemies of the Saints did in Missouri and Illinois without regard to law—persecute and plunder the people to such an extent as to make them seek new homes. Yielding to the clamors of these officials and their confreres, Congress has at various times passed laws calculated to apply specially to the Saints and interfere with the practice of their religion.

In 1862 a law was passed making it criminal for a person to have more than one wife, because the Saints, in accordance with a revelation from God, and agreeably with the custom of ancient Israel, were in the habit of marrying and supporting a plurality of wives. The Saints claimed that this law was in violation of the first amendment to the Constitution, which provides that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." They did not disguise the fact that they believed in having a plurality of wives, for it was a principle of their religion. For over twelve years that law remained upon the statute book without a single conviction being made under it or its constitutionality being tested. Finally George Reynolds, a Latter-day Saint was indicted under it, as a test case, for having married a second wife, tried before the District Court of the Territory, and convicted and sentenced to two years imprisonment and to pay a fine of five hundred dollars. The case was appealed to the Supreme Court of the United States and by that august body the decision of the lower court was affirmed and the law decided to be constitutional. The sentence was accordingly executed in George Reynold's case, he serving the two years imprisonment, less the discount allowed prisoners for good behavior.

From the time the law of 1862 was enacted, scarcely a session of Congress passed without one or more bills, concocted and framed by the enemies of the Saints, and calculated to proscribe and persecute them, being introduced and urged by all the devices known to lobbyists. In 1874, a law of this character, known as the "Poland bill" was passed by Congress. Its friends rejoiced then in the hope that the "Mormons" were about to be crushed; but they were not; they survived even that, and now, during the recent session of Congress, another act for the same object, the most sweeping and oppressive of all, known as the "Edmunds bill" has been passed. It was concocted by a lot of sanctimonious schemers in this Territory who pretended to be shocked at the practices of the Saints, but who in reality are chagrined at not being able to disprove their doctrines or gain among them proselytes to their shallow creeds. Failing in their missionary work, they sent the most false and villainous reports about the Saints to all parts of the Union, and induced their co-religionists to unite with them in urging Congress to adopt some extreme measure to check the growing strength of the Saints and stamp out their religion. Popular prejudice was fanned to a fever heat. Indignation meetings were called simultaneously all over the Union, and petitions sent therefrom to Congress demanding immediate action. The pressure was more than the average members of Congress could withstand. Quailing before the frantic appeals of their constituents many of them voted contrary to their expressed convictions. The question was made a party issue, and the bill introduced by Senator Edmunds of Vermont was rushed through Congress almost without consideration, discussion being cut off in the House by the "gagging" process. That law is one of the most outrageous enactments ever imposed upon any people. It is subversive of every principle of republicanism. It proposes to disfranchise and disqualify from holding office, without judicial conviction, all who have a plurality of wives, though their marriages may have been contracted before the passage of the first law here mentioned; all such are to be held equally guilty and are to be punished alike under its provisions. Hence the the law is *ex post facto* and retroactive in its character. It places a premium upon the abandonment of wives by husbands, and the severance of the most sacred parental ties. It also provides for the appointment of five commissioners—a veritable "returning board"—to fill the registration offices and supervise the elections, with unlimited power to prescribe "iron-clad" oaths for voters and return at elections whom they please.

What the result of this last legislation will be, remains to be seen. The opponents of the Saints in the Territory, who were so clamorous to have the law passed, already begin to complain that it will not have the desired effect. In fact, nothing short of the complete extermination of the Saints and the delivery to their enemies of all their valuable possessions will be likely to satisfy these unfeeling persecutors.

This element of antagonism, so injurious to the welfare of the country, has received countenance and support since the military occupation of the country, and that occupation was evidently designed to be a constant menace to its peaceful and law-abiding citizens. Notwithstanding the animus of the U. S. officials, and the labors of a ring of adventurers, who have left no means untried to set aside the will of the people, and introduce confusion and anarchy in the country, the Territory has rapidly increased in population and material wealth.

From the first settlement, of the Territory, there was no evading the necessity of developing its agricultural resources. The amount of time, labor, and expense required to bring food of any kind into the Territory, compelled the people to produce from the elements the necessaries of life, or perish. The example and counsels of Brigham Young and his associate leaders of the Church, were a constant stimulus to the energies of the people to supply food and clothing by their labors. This wise policy laid the foundation for permanent prosperity.

When the time came for the development of the vast mineral resources of Utah, the miner found the means of subsistence easily available. Through his labors and the necessary outlay of capital in the development of mining enterprises, agricultural and manufacturing industries are being stimulated, and these multiplying interests are being blended together with harmony and profit.

In the building of the continental railway, connecting Omaha and San Francisco, President Brigham Young was a heavy contractor. The labors of the Saints, and the food supplies they furnished, were very important factors in its construction. No sooner was the continental road available for transportation of material, than Brigham Young took the lead, and the "Mormon" people constructed the first division of the Utah Central, from Ogden to Salt Lake City. This city is now becoming one of the great railway centers of the continent, as several roads converge here, while extending into or through the Territory in various directions are no less than fourteen distinct lines of railroad in operation, and several others projected. These roads are rapidly developing the resources of Utah, and more especially its great mineral wealth.

The colonizing propensities of the Saints have kept pace with their growth. They are spreading out on the "backbone" of the continent, building cities, and turning deserts into fruitful fields and gardens. Brigham Young, who, during their chequered life of adversity and prosperity, served as the leader of the Saints for thirty-three years, died on the 29th of August, 1877. His great executive abilities can never be questioned as long as the Nauvoo exodus, and the colonization of the American desert remain recorded facts in history. His life was evidently a successful one. The results of his life's labors designate him as one of the great men of the nineteenth century.

After his death, in accordance with a precedent established after the death of the Prophet Joseph, and also in keeping with a primary law of succession, the Twelve Apostles became invested, *de jure*, with authority to lead the Church. With John Taylor at their head, they at once assumed the functions of the Presidency. They were sustained by a unanimous vote of the people, assembled in a general Conference.

Not least among the difficulties of settling the valleys of Utah, when the Saints first came here, was that presented by the roving bands of Indians, who claimed the country by virtue of primary possession. The policy that "it is better to feed than to fight Indians," was adopted by the Saints when first they came in contact with them, and it has been followed up ever since, although they have suffered severely at times from Indian outrages. The latter, however, have generally resulted from agressions upon the Indians by white men, frequently emigrants passing through the Territory, for which the Indians would retaliate by wreaking vengeance upon the first white people they could find. The Saints from the first, treated the Indians as friends and endeavored to reclaim them from their vicious habits, and teach them the arts of civilized society. They have encouraged them to abandon their nomadic mode of life, and live after the manner of white people by cultivating the soil. The Saints have spent thousands of dollars in thus feeding and trying to reclaim the Indians; they have spent thousands more in carefully guarding their settlements against the incursions of hostile Indians when they might, if they had been so disposed, have followed them into their mountain retreats and exterminated them. Companies of the Territorial militia have served for months at a time and borne their own expenses in thus guarding the settlements and crops of their brethren, without receiving or expecting a cent of pay therefor. In numerous instances settlements with all their valuable improvements have had to be abandoned on account of Indian troubles, and herds of horses, cattle and sheep, the value of which cannot be estimated, have been stolen from the people by hostile tribes. And yet for the vast sums of money expended, for the services of the militia or for the losses sustained by the people in dealing with the Indians, they have never received from the government one dollar. While other portions of the Union have been favored with appropriations from Congress in such cases, the Latter-day Saints in Utah, have been left to bear the whole expense themselves. Nor is this all; when the Saints, through the efforts of their missionaries and at great expense, have induced certain bands of Indians to abandon their vicious habits, homestead land, build houses and settle down to civilized life, a howl has been raised throughout the land that the "Mormons" were in league with the Indians, and the United States troops have been called upon to banish the Indians from their lands and growing crops.

However, through the influence of the Saints, a marked improvement is noticeable among the Indians throughout the valleys of Utah. Many bands have embraced the gospel, and have become honest, industrious citizens, raising stock and cultivating the earth for a living, and sending their children to schools established among them by the Saints.

CHRONOLOGY OF CHURCH HISTORY.

1805.

December 23—Joseph Smith, Jun., was born in Sharon, Windsor County, Vermont.

1820.

Early in the Spring of this year he had his first vision. Two glorious personages appeared to him. One called him by name, and, pointing to the other, said, "This is my beloved Son, hear him."

1823.

September 21—The angel Moroni appeared to Joseph Smith, Jun., and made known to him the existence of certain metal plates containing an ancient record.

22—Joseph Smith, Jun., first visited the spot on the hill Cumorah where the plates were buried, and obtained a view of them.

1824.

September 22—Joseph Smith, Jun., again visited the hill Cumorah and saw the plates. This visit was repeated on the same day of the year, for two subsequent years.

1827.

January 18—Joseph Smith, Jun., married Emma Hale.

September 22—The heavenly messenger, Moroni, delivered to Joseph Smith, Jun., the plates of the Book of Mormon, and Urim and Thummim with which to translate them.

December—Owing to persecution, Joseph Smith, Jun., removed from New York State to Harmony, Pennsylvania. During this and the following month, he translated some of the characters of the Book of Mormon.

1828.

February—Martin Harris took some of the characters which had been translated, and the translation, to the city of New York, and showed them to Professor Anthon and Dr. Mitchell.

Joseph Smith, Jun., translated from the plates of the Book of Mormon from about April 12th to June 14th, Martin Harris being his scribe.

1829.

April 5—Joseph Smith, Jun., and Oliver Cowdery met for the first time.

7—Joseph Smith, Jun., recommenced to translate the Book of Mormon, O. Cowdery writing for him.

May 15—Joseph Smith, Jun., and O. Cowdery were ordained to the Aaronic Priesthood by John the Baptist. They also baptized each other.

In the latter part of this month, or in the following month of June, they were ordained to the Melchisedek Priesthood.

June—In this month Joseph Smith, Jun., removed to Fayette, New York, and at the residence of Peter Whitmer continued the work of translation.

Hyrum Smith, David Whitmer and Peter Whitmer were baptized.

It was probably the latter part of this month when O. Cowdery, David Whitmer and Martin Harris had a testimony of the divine authenticity of the Book of Mormon. An angel of God showed them the plates and the characters thereon. Soon afterwards the plates were shown to eight witnesses.

In this month a revelation from the Lord was given to Joseph Smith, Jun., making known the calling of Twelve Apostles in these last days.

1830.

April 6—The Church of Jesus Christ of Latter-day Saints was organized in Fayette, Seneca County, New York. Names of members: Joseph Smith, Jun., O. Cowdery, Hyrum Smith, Peter Whitmer, Samuel H. Smith and David Whitmer.

It is called the Church of Jesus Christ, because the Lord commanded, in a revelation given to Joseph Smith, Jun., that it should be; "of Latter-day Saints" was added to distinguish it from the church of former-day saints.

When the Church was organized, the first public ordinations to the Melchisedek Priesthood took place. Hands were also laid on for the reception of the Holy Ghost, and for the confirmation of members of the Church, and the sacrament was administered for the first time.

The first edition of the Book of Mormon bears the date of this year. Its publication was completed in the forepart of the year. It was printed by E. B. Grandin, in Palmyra, New York.

11—O. Cowdery preached the first public gospel sermon of this dispensation, in Fayette, Seneca County, New York.

In this month the devil was cast out of Newel Knight through the administration of Joseph Smith, Jun., in Colesville, Broom County, New York. "This was the first miracle which was done in this Church, or by any member of it, and it was not done by men nor by the power of man, but it was done by God, and the power of godliness: therefore let the honor and the praise, the dominion and the glory, be ascribed to the Father, Son and Holy Spirit, for ever and ever. Amen."

June 1—The first conference of the Church, which then consisted of about thirty members, was held at Fayette.

During this month Joseph Smith, Jun., was arrested twice on false pretences. He was tried each time and acquitted.

September 1—Second conference of Church, held in Fayette, commenced, and continued for three days.

October—Elders O. Cowdery, P. P. Pratt, Peter Whitmer, Jun., and Ziba Petersen, were sent as the first missionaries to the Indians, west of the State of Missouri, thus introducing the gospel to the remnants of Joseph. As they journeyed through Ohio they organized a large branch in Kirtland, Sidney Rigdon being then baptized.

December—Joseph Smith, Jun., was visited by S. Rigdon and E. Partridge, from Kirtland.

1831.

January 2—Third conference held in Fayette.

February—Joseph Smith, Jun., and family arrived in Kirtland, Ohio. About the same time O. Cowdery and brethren arrived in Jackson County, Missouri, and commenced their mission among the Indians on its western border.

March 8—John Whitmer was set apart by revelation as historian of the Church. About the same time, the Saints from New York and surrounding branches commenced to gather to Kirtland.

June 6—The Church, which now numbered two thousand, held its fourth conference in Kirtland, on which occasion several brethren were called by revelation to the office of High Priest.

19—Joseph Smith, Jun., in company with others, started for Missouri. About the middle of July he arrived at Independence, Jackson County, Missouri. Shortly after their arrival the Lord revealed the location of the New Jerusalem, and the spot upon which the temple is to be built.

August 2—The first log for a house was laid in Kaw Township, twelve miles west of Independence. At the same time, through prayer, the land of Zion was consecrated and dedicated for the gathering of the Saints, by Elder Rigdon.

3—The spot for the temple, a little west of Independence, was dedicated in presence of eight men.

4—The fifth conference of the Church and the first in the land of Zion, was held in Kaw Township, Missouri.

9—Joseph Smith, Jun., in company with ten Elders, left Independence, Missouri, for Kirtland, Ohio, where they arrived on the 27th.

September 12—Joseph Smith, Jun., removed with his family to Hiram, Portage County, thirty miles from Kirtland, where he continued the translation of the Bible.

October 11—A conference was held in Hiram, Portage County, Ohio, at which the Elders were instructed in the ancient manner of holding meetings.

November—About the 3rd, the "Book of Commandments and Revelations" was dedicated by prayer, by Joseph Smith, Jun.

1832.

February 16—The revelation known in the Book of Doctrine and Covenants as the "Vision" was given.

March 25—Joseph Smith, Jun., and S. Rigdon were severely mobbed in Hiram, Ohio.

April 2—Joseph Smith, Jun., started on his second journey to Missouri, arriving there on the 24th.

14—Brigham Young was baptized by Elder Eleazer Miller.

26—At a general Conference, Joseph Smith, Jun., was acknowledged the president of the High Priesthood, according to a previous ordination at a conference of High Priests, Elders and members, held at Amherst, Ohio, January 25, 1832.

May 1—At a council held at Independence, it was decided to publish the "Book of Commandments."

6—Joseph Smith, Jun., started on his return to Kirtland, accompanied by brothers Rigdon and Whitney, arriving in June.

June—The first number of the *Evening and Morning Star* was issued, in Independence, Missouri. The *Upper Missouri Advertizer* was published, about the same time, in connection with the *Evening and Morning Star*.

December 25—Joseph Smith prophesied about the civil war between the North and South, which commenced about twenty-eight years afterwards.

1833.

February 2—Joseph Smith, Jun., completed the translation of the New Testament.

27—The revelation known as the Word of Wisdom was given.

March 18—S. Rigdon and F. G. Williams were ordained and set apart as presidents of the High Priesthood, or counsellors to President Joseph Smith, Jun., according to a revelation given on the 8th of March, 1833. On the same occasion several of the brethren beheld the glorious vision of the Savior and a multitude of angels.

April 6—Just eighteen hundred years since the Savior laid down His life for the redemption of man. On this day, about eighty official, and some unofficial members of the Church, met at the ferry on Big Blue River, near the western boundry of Jackson County, and, for the first time, celebrated the birthday of the Church.

In this month, the first mob gathered in Independence, to consult upon a plan for the removal or immediate destruction of the Church in Jackson County.

June 6—A conference of High Priests, held in Kirtland, instructed the committee for building the house of the Lord to proceed at once in obtaining material for its construction.

25—An explanation of the plot of the city of Zion was sent to the brethren in Zion.

July 2—Joseph Smith, Jun., finished the translation of the Bible.

20—The printing office of the Saints in Independence was destroyed by a mob, who also tarred and feathered some of the brethren.

O. Pratt preached in Patten, Canada. Supposed to be the first discourse preached by a Latter-day Saint Elder in that country.

23—The Saints in Independence made a treaty with the mob, and consented to leave Jackson County.

Corner stones of the Lord's house in Kirtland laid.

September 11—It was decided to establish a printing press in Kirtland, and publish a paper to be called *The Latter-day Saints' Messenger and Advocate*; also that the *Evening and Morning Star*, formerly published in Jackson County, Missouri, should be published in Kirtland.

Bishop Partridge was acknowledged head of the Church in Zion.

October 8—W. W. Phelps and O. Hyde presented to the governor of Missouri a petition from the Saints in Jackson County.

31—During this day and the next, three attacks were made by mobs on the Saints in Missouri, which caused much suffering.

November 4—A skirmish, several miles west of the Big Blue, between a company of Saints and a mob. Two of the latter killed; several wounded on both sides. One by the name of Barber, was mortally wounded on the part of the Saints.

5—Col. Pitcher, commanding the mob, demanded the arms of the brethren in Jackson County, and they were given up.

During this night and the next a mob drove the Saints from their homes in Jackson County out into the cold, causing much suffering.

About twelve hundred Saints were banished from Jackson County.

13—Grand meteoric shower, which cheered the Saints and frightened their enemies. Most of the Saints banished from Jackson County found temporary shelter in Clay County, where they were received with some kindness.

December—Persecution raged against the Saints in Van Buren County, Missouri.

18—Printing office in Kirtland dedicated and the publication of the *Evening and Morning Star* recommenced, with Oliver Cowdery as editor.

Joseph Smith, Sen., was ordained Patriarch.

24—Four aged families, living near Independence, whose penury and infirmities, incident to old age, forbade a speedy removal, were driven from their houses by a mob.

27—Printing press and materials taken from the Saints in Independence disposed of by mob to Davis and Kelley, to remove to Liberty, Clay County, with which to commence the publication of *Missouri Enquirer*.

31—Wilford Woodruff was baptized.

1834.

February 17—First High Council of the Church of Christ organized in Kirtland. Joseph Smith, Jun., Sidney Rigdon and Frederick G. Williams were acknowledged presidents, by the voice of the council.

26—Joseph Smith, Jun., commenced to obtain volunteers for the redemption of Zion, in fulfillment of a revelation given on the 24th of the same month.

May 1—Over twenty men with four baggage wagons left Kirtland for Missouri and traveled to New Portage, where they waited for the rest of the company from Kirtland.

3—At a conference of Elders in Kirtland, the Church was first named "The Church of Jesus Christ of Latter-day Saints."

5—Joseph Smith, Jun., left Kirtland with the remainder of the company, which was being organized for the relief of the suffering Saints in Missouri.

7—Zion's Camp was organized, the company consisting of over one hundred and fifty men, with twenty baggage wagons.

8—The organization of Zion's Camp was completed, and it traveled twelve miles.

June 4, 5—Zion's Camp crossed the Mississippi river into Missouri.

8—Zion's Camp was strengthened by a company of volunteers under Lyman Wight. It then numbered two hundred and five men and twenty-five baggage wagons.

19—Eventful day for Zion's Camp. Notwithstanding the threats of their enemies, they passed through the town of Richmond. Delayed during the day by many small accidents, they only traveled fifteen miles, and camped at night between two branches of Fishing River. This was providential, as a mob numbering over three hundred men, who had arranged to concentrate that night to attack them, were prevented, by a terrible storm that occurred, from crossing the river.

22—During the storm, Brother Hancock was attacked with cholera, other cases followed, about sixty-eight persons being stricken with the disease, thirteen terminated fatally within a few days.

23—Zion's Camp arrived near Liberty, Clay County Missouri.

July 3—High Priests of Zion assembled in Clay County and organized a High Council.

9—Joseph Smith, Jun., started on his return journey to Kirtland, where he arrived in the latter part of the month.

October—The first number of the *Latter-day Saints' Messenger and Advocate* was published, the *Evening and Morning Star* having been suspended.

November 29—Joseph Smith, Jun., and O. Cowdery, made a conditional covenant with the Lord that they would pay tithing. This was the first introduction of this principle among the Latter-day Saints.

1835.

February 14—Twelve Apostles were chosen: Thomas B. Marsh, David W. Patten, Brigham Young, Heber C. Kimball, Orson Hyde, William E. McLellin, Parley P. Pratt, Luke Johnson, William Smith, Orson Pratt, John F. Boynton and Lyman E. Johnson.

28—The organization of the first quorum of Seventies was commenced in Kirtland.

May 2—Elders Brigham Young, John P. Greene and Amos Orton appointed to preach the gospel to the remnants of Joseph.

3—The Twelve Apostles left Kirtland on their first mission.

July 3—Michael H. Chandler came to Kirtland to exhibit four Egyptian mummies and two or more rolls of papyrus, covered with hieroglyphic figures and devices. They were afterwards purchased by some of the Saints, and Joseph Smith, Jun., translated some of the characters on the rolls. One was found to contain the writings of Abraham, another the writings of Joseph in Egypt.

August 17—At a general assembly of the Church in Kirtland, the Book of Commandments was approved, and thus became a law of faith and practice to the Church.

September 14—President O. Cowdery was appointed to act as Church recorder, and Emma Smith to make a selection of sacred hymns.

1836.

January 16—In a council of the Twelve, President Smith stated, "The Twelve are not subject to any other than the First Presidency. * * Where I am not, there is no first presidency over the Twelve."

17—Joseph Smith Jun, organized the several quorums present in Kirtland; first the Presidency, then the Twelve, and the Seventy, also the counsellors of Kirtland and Zion.

21—In the evening, the Presidency of the Church and the councils of Kirtland and Zion, met in the temple and attended to the ordinance of anointing with oil, and blessing each other. To those engaged in this, the visions of heaven were opened, angels administered to them, and the house was filled with the glory of God.

March 27—The Lord's house in Kirtland was dedicated. There were great manifestations of the power of God.

29, 30—The ordinance of washing of feet was attended to in the house of the Lord.

April 3—The Savior, Moses, Elias and Elijah appeared in the Kirtland Temple to Joseph Smith, Jun., and O. Cowdery.

In the latter part of the year, the Saints in Clay County Missouri, removed to Caldwell County, which at that time was almost uninhabited, where they founded the city of Far West.

Great apostasy took place in the Church in Kirtland.

1837.

June 1—On or about this time, Apostles Heber C. Kimball and Orson Hyde were set apart by the First Presidency of the Church to go on a mission to England—the first foreign mission of the Church.

13—Elders H. C. Kimball, O. Hyde, W. Richards, and Joseph Fielding left Kirtland on their mission to England.

July 1—Elders H. C. Kimball, O. Hyde, W. Richards, J. Fielding, J. Goodson, I. Russell and J. Snider sailed from New York on the ship *Garrick*, and arrived in Liverpool on the 20th.

3—Ground was broken in Far West, Missouri, for the foundation of the Lord's house, which, on account of persecution, was not built.

23—The first preaching by Latter-day Saint Elders in England, at Preston, in the church of Rev. James Fielding.

27—Joseph Smith, Jun., was persecuted with a vexatious lawsuit, at Painsville, Ohio.

30—Nine persons were baptized in the river Ribble, near Preston, England, being the first converts to the gospel in England.

September 20—About this time, the Voice of Warning was published in New York by P. P. Pratt.

27—Joseph Smith, Jun., and S. Rigdon left Kirtland to establish other places of gathering and to visit with the Saints in Missouri, where they arrived in the latter part of October.

October—The first number of the *Elders' Journal*, edited by Joseph Smith, Jun., and published in Kirtland, bears the date of this month. It was published instead of the *Messenger* and *Advocate*, which had been discontinued.

December 10—On or about this time, Joseph Smith, Jun., arrived in Kirtland from Missouri. Soon after this a number of prominent men in the Church apostatized.

The printing office in Kirtland was destroyed by fire, and the publication of the *Elders' Journal* stopped.

22—Apostle Brigham Young left Kirtland on account of the fury of the mob, who threatened to destroy him, because he would proclaim publicly and privately that he knew by the Holy Ghost that Joseph Smith, Jun., was a Prophet of the Most High God.

25—The first general conference in England, was held in the "Cock Pit," Preston. At this conference the Word of Wisdom was first publicly taught in England. The Church in England numbered about one thousand members.

1838.

January 12—On the evening of this day, the Prophet Joseph and S. Rigdon left Kirtland for Missouri, on horseback, to escape mob violence, and on the 14th of March they, together with their families, arrived in Far West, Missouri.

April 6—The Saints in Missouri met at Far West to celebrate the anniversary of the organization of the Church and to transact business.

12, 13—O. Cowdery, D. Whitmer and L. E. Johnson were cut off from the Church.

20—Elders H. C. Kimball and O. Hyde sailed from Liverpool for America, on the ship *Garrick*, and arrived at New York May 12th, and at Kirtland May 22nd.

May 19—Joseph Smith, Jun., and others visited a place called by the Saints "Spring Hill," which, by revelation, was named Adam-ondi-Ahman, because of it being the place where Adam called his posterity together and offered sacrifices. De Witt, on the Missouri river in Carroll County, about fifty miles south-west from Far West, had been previously settled.

June 28—A Stake of Zion, called Adam-ondi-Ahman, was organized in Davies County Missouri.

July 4—The corner stones of the house of the Lord at Far West were laid, agreeable to a commandment of the Lord, given April 26, 1838.

6—Five hundred and fifteen Saints left Kirtland for Missouri, and arrived at Adam-ondi-Ahman October 4th.

8—Revelation on tithing given. The same day, John Taylor, John E. Page, W. Woodruff and Willard Richards were called by revelation to the Apostleship.

Sometime during this month, the third number of the *Elders' Journal* was published at Far West.

August 6—The Missourians opposed the Saints voting at Gallatin, Davies County, and a skirmish occurred. Some of the brethren took their families into the hazel brush and guarded them during the night, through fear of the mob.

September 7—Joseph Smith, Jun., was put on trial before Judge King.

October 1—A mob attacked the Saints in De Witt, Carroll County, and on the 11th they were driven from their homes. After severe suffering, they arrived in Caldwell County the following day.

25—A battle between a mob and the Saints on Crooked river occurred, in which Gideon Carter was killed, and eleven wounded, among whom were D. W. Patten and Patrick O'Banion, who died soon afterwards.

27—Apostle D. W. Patten was buried at Far West. This day the exterminating order of Governor L. W. Boggs was issued. About this time, Sampson Avard organized a company of Danites. For this, he was cut off from the Church, and every proper means used to destroy his influence.

30—A mob massacred eighteen or nineteen defenseless Saints at Haun's Mill—an unprovoked, cold-blooded murder. The mob-militia arrived at Far West, and the citizens prepared for their own defense.

31—Joseph Smith, Jun., Sidney Rigdon, Parley P. Pratt, Lyman Wight and G. W. Robinson were betrayed by Colonel G. M. Hinkle and made prisoners in the camp of the mob-militia.

November 1—Hyrum Smith and Amasa M. Lyman were brought prisoners into camp. A court martial was held and the "Mormon" prisoners sentenced to be shot the following morning, but they were saved through the interference of General Doniphan.

On demand of General Lucas, the citizens were forced to give up their arms, after which the "governor's troops" pilaged the town, ravished women and compelled the people to sign deeds of trust, at the point of the bayonet, to pay the expense of the mob. About eighty men were taken prisoners and the remainder ordered to leave the State.

2—The prisoners were taken to Far West under a strong guard and permitted to see their families, then rudely separated from their wives and children by the mob and taken back to camp. Joseph Smith, Jun., and fellow-prisoners started under a strong guard, commanded by Generals Lucas and Wilson, for Independence, Jackson County, where they arrived on the 4th. A few days later they were conveyed to Richmond, Ray County, where they were subjected to a mock trial before Judge Austin A. King, which continued for sixteen days.

8—Gen. Wilson placed guards around Adam-ondi-Ahman, took all the men prisoners and put them under guard. A court of inquiry was organized, with Adam Black on the bench, which resulted in the acquittal of the prisoners.

10—Gen. Wilson ordered every family to be out of Adam-ondi-Ahman in ten days, with permission to go to Caldwell County and tarry till Spring, and then leave the State, under pain of extermination.

24—Twenty-three of the prisoners were discharged, as nothing could be found against them.

28—The remaining prisoners were released on bail, except Joseph Smith, Jun., Lyman Wight, Caleb Baldwin, Hyrum Smith, A. McRae and S. Rigdon, who were sent to jail in Liberty, Clay County, to stand their trial for treason and murder, of which they were falsely accused, and P. P. Pratt and four others, who were confined in Richmond jail' to stand their trial on a similar charge.

December 19—John Taylor and John E. Page were ordained to the Apostleship at Far West.

1839.

January 29—The Elders met to complete measures for the removal of the poor from Missouri, and pledged themselves to assist each other until all were removed.

February 14—Elder Brigham Young, president of the Twelve on account of persecution, left Far West for Illinois.

23—Many of the fugitive Saints having arrived at Quincy, Illinois, the citizens of that place met to adopt measures for their relief.

During this month, Sidney Rigdon was released from prison on a writ of *habeas corpus*.

March 17—Thomas B. Marsh was excommunicated at a conference held in Quincy Illinois.

April 6—Joseph Smith, Jun., and fellow-prisoners were started from Liberty jail to Gallatin, Daviess County, where they arrived on the 8th, and were again subjected to a mock trial before a drunken court.

15—Joseph Smith, Jun., and fellow-prisoners started towards Boone County, under a change of venue.

16—Their guard being drunk, the prisoners made their escape, and after a severe journey arrived in Quincy, Illinois, on the 22nd.

20—The last of the Saints left Far West. Thus an innocent community, numbering about fifteen thousand souls, were expelled from their homes on account of their religion.

24—P. P. Pratt and fellow-prisoners were brought before the grand jury of Ray County, at Richmond. Darwin Chase and Norman Shearer were dismissed, after having been imprisoned about six months.

26—Early in the morning a conference was held on the site of the temple at Far West by several of the Apostles (who had returned for that purpose agreeable to a revelation given July 8, 1838) and a number of others. W. Woodruff and G. A. Smith were ordained to the Apostleship. Alpheus Cutler, the master workman of the temple, then recommenced laying the foundation of the Lord's house, agreeable to a revelation, by rolling up a large stone near the south-east corner.

May 9—Joseph Smith, Jun., left Quincy with his family and arrived the following day at Commerce, Hancock County, Illinois, which had been selected as a gathering place for the Saints, and which was afterwards called Nauvoo.

June 24—The Church purchased the town of Nashville, in Lee County, Iowa Territory, and twenty thousand acres of land adjoining it.

July 4—After over seven months' confinement without conviction, P. P. Pratt and Morris Phelps escaped from prison, and arrived in Quincy, Illinois, after days of dreadful suffering from hunger and fatigue.

8—Elders John Taylor and Wilford Woodruff started on a mission to England.

29—Elders P. P. Pratt, Orson Pratt and Hiram Clark started on a mission to England.

September 18—Elders Brigham Young and Heber C. Kimball started on their mission to England, leaving their families in poverty and sickness.

21—Elders G. A. Smith, Reuben Hedlock and Theodore Turley started or England on a mission.

October 29—Joseph Smith, Jun., accompanied by S. Rigdon, E. Higbee and O. P. Rockwell started for the city of Washington, to lay before the Congress of the United States the grievances of the Saints.

November—Some time this month, the first number of the *Times and Seasons* was published in Commerce.

28—Joseph Smith, Jun., arrived in Washington, D. C.

December 19—Elders W. Woodruff, John Taylor and T. Turley sailed from New York for England, and arrived in Liverpool on the 11th of January, 1840.

1840.

March 4—Joseph Smith, Jun., arrived in Nauvoo from Washington, after a fruitless endeavor to obtain redress for the wrongs suffered by the Saints.

9—Elders B. Young, H. C. Kimball, P. P. Pratt, G. A. Smith and R. Hedlock sailed from New York on the *Patrick Henry* for Liverpool, where they arrived on the 6th of April.

April 14—At a council of the Twelve, held in Preston, Elder Willard Richards was ordained to the Apostleship.

15—Elder O. Hyde left Commerce for Jerusalem.

27—Bishop E. Partridge died at Nauvoo, aged forty-six years. He lost his life in consequence of the Missouri persecutions.

The first number of *The Latter-day Saints' Millennial Star* was issued at Manchester, England.

June 6—Forty-one Saints sailed from England on the ship *Britannia*, for the United States, being the first Saints that gathered from a foreign land.

July 11—Apostle George A. Smith ordained and set apart Wm. Barratt at Burslem, England, for a mission to South Australia.

27—Apostle John Taylor sailed from Liverpool for Ireland, and opened the door of the gospel in that country.

About the first of this month, the first English edition of the Latter-day Saints' Hymn Book was published.

August—Elder Wm. Donaldson of the British army sailed from England for the East Indies, being the first member of the Church to visit that country.

September 14—Joseph Smith, Sen., Patriarch of the Church, died at Nauvoo.

15—The governor of Missouri made a demand on Governor Carlin of Illinois for Joseph Smith, Jun., S. Rigdon, Lyman Wight, P. P. Pratt, Caleb Baldwin and Alanson Brown as fugitives from justice.

Apostle John Taylor and others first preached the gospel on the Isle of Man.

December 16—The charter for the incorporation of Nauvoo granted by the legislature, was signed by Governor Thos. Carlin, but not to take effect till the 1st of February following.

1841.

January—The first edition of the Book of Mormon published in England, was issued.

24—Hyrum Smith received the office of Patriarch in the Church, in place of Joseph Smith, Sen., deceased. He was also, by revelation, appointed a Prophet and Revelator. Wm. Law was appointed one of the First Presidency, in place of Hyrum Smith.

30—At a meeting of the Church of Jesus Christ of Latter-day Saints, held in Nauvoo, Joseph Smith was elected sole Trustee for said Church, the office to be vested in the First Presidency of the Church forever after.

February 1—The first election took place for members of the city council of Nauvoo.

The Nauvoo Legion was organized, with Joseph Smith, as lieutenant-general.

13—Elder O. Hyde sailed from New York for Liverpool, on his way to Jerusalem.

March 1—The city council divided the city of Nauvoo into four wards. An ordinance was also passed giving free toleration and equal privileges in the city to all religious sects and denominations.

10—Governor Carlin, of Illinois, commissioned Joseph Smith lieutenant general of the Nauvoo Legion.

April 6—The corner stones of the temple of Nauvoo were laid.

8—Lyman Wight was chosen as an Apostle in place of D. W. Patten, martyred in Missouri.

21—Elders B. Young, H. C. Kimball, O. Pratt, W. Woodruff, J. Taylor, G. A. Smith and W. Richards sailed on the ship *Rochester* from Liverpool, accompanied by one hundred and thirty Saints, and arrived in New York on the 20th of May.

May 5—Joseph Smith was arrested on a requisition from the State of Missouri, tried on the 9th and liberated the following day on a writ of *habeas corpus*, at Monmouth, Warren County, Illinois.

July 1—Elders Young, Kimball and Taylor arrived at Nauvoo from their mission to England.

13—Elder G. A. Smith returned from his mission to England.

25—Wm. Yokum had his leg amputated on account of a wound received in the massacre at Haun's Mill, October 30th, 1838, since which time he had lain on his back. He was shot through the head at the same massacre.

August 7—Don Carlos Smith, the youngest brother of the Prophet, died at Nauvoo.

October 24—Elder O. Hyde, who had arrived in Jerusalem, ascended the Mount of Olives and dedicated the land by prayer for the gathering of the remnant of the Jews.

November 8—Baptismal font in Nauvoo temple dedicated. It was constructed for baptisms for the dead until the temple could be completed.

21—Baptisms for the dead were commenced in the font, in the basement of the temple.

1842.

March 17—Female Relief Society of Nauvoo was organized.

April 16—The *Wasp*, a miscellaneous weekly newspaper, was first published in Nauvoo, Wm. Smith editor.

6—Ex-Governor L. W. Boggs, of Missouri, was shot but not killed.

19—John C. Bennett having resigned the mayorship of Nauvoo, Joseph Smith was elected by the city council to fill the vacancy.

June 1—A general conference held in Manchester, England presided over by Elder P. P. Pratt, at which were represented seven thousand five hundred and fourteen members of the Church in England.

August 6—Joseph Smith prophesied that the Saints would be driven to the Rocky Mountains; many would apostatize, others be put to death by persecutors, or lose their lives in consequence of exposure or disease, and some then living would assist in making settlements, and see the Saints become a mighty people in the Rocky Mountains.

8—Joseph Smith was arrested by requisition from Governor Reynolds, of Missouri, accused of being accessory to the shooting of ex-Governor Boggs. He was afterwards released on a writ of *habeas corpus*, and for some time had to remain concealed to prevent re-arrest.

20—Amasa M. Lyman was ordained one of the Twelve Apostles.

September 3—Another effort was made to arrest Joseph Smith, and that, without legal process. His house was searched, but he eluded pursuit.

October 2—Reports reached Joseph Smith that Governor Reynolds, of Missouri, had offered a reward for the arrest of himself and O. P. Rockwell.

December 4—The city of Nauvoo was divided into ten wards.

7—O. Hyde returned from his mission to Jerusalem.

8—Governor Thos. Ford, in his inaugural address to the legislature of the State, objected to the city charter of Nauvoo. Mr. Davis, in the Illinois House of Representatives urged its repeal. Mr. Hicks, of the same body, was in favor of having the State arms taken from the "Mormons."

20—Elder Lorenzo D. Barnes died at Bradford, England—the first death of an Elder on a foreign mission.

26—Joseph Smith was arrested the third time on a requisition from the State of Missouri.

1843.

January 4—Joseph Smith was on trial before Judge Pope, of Springfield, Illinois. and acqitted the following day.

February 7—P. P. Pratt arrived home from England.

April 6—Conference held in Kirtland Temple, when it was decided that all the Saints in that place should remove to Nauvoo.

26—Joseph Smith gave endowments, and also instructions on the Priesthood and on the new and everlasting covenant, to Hyrum Smith, B. Young, H. C. Kimball and others.

May 3—The first number of the *Nauvoo Neighbor* issued, in place of the *Wasp*, suspended.

June 1—Elders A. Pratt, [illegible] F. Grouard, K. F. Hanks and N. Rogers started on their mission to the Society Islands.

23—Joseph Smith was arrested and brutally treated by J. H. Reynolds, sheriff of Jackson County, Missouri, and Constable H. T. Wilson, of Carthage, Illinois, without legal process, and only through interference of friends saved from being kidnapped and taken to Missouri.

24—Corner stones of the Masonic temple in Nauvoo laid.

25—News of Joseph Smith being kidnapped reached Nauvoo, and one hundred and seventy-five men immediately started on horseback to his rescue. They returned with him on the 30th to Nauvoo, where he was received with joyful acclamations by the citizens.

July 1—Joseph Smith was tried before the municipal court of Nauvoo on a writ of *habeas corpus* and released.

12—The revelation on celestial marriage was written on this day; the principles of which were, however, already revealed to the Prophet Joseph in 1831.

November—Nauvoo "Mansion," a hotel built by Joseph Smith, opened.

December 3—Knowlton F. Hanks, one of the missonaries to the Pacific islands died at sea. He was the first Elder who died and was buried at sea.

25—O. P. Rockwell arrived in Nauvoo from nearly a year's imprisonment in Missouri, without conviction, during which time he was subjected to the most cruel treatment imaginable.

1844.

January 10—John Smith, uncle to Joseph Smith, the Prophet, ordained a Patriarch.

29—At a political meeting held in Nauvoo, Joseph Smith was nominated as a candidate for presidency of the United States. Soon afterwards a large number of Elders were sent to the various States of the Union to electioneer for him.

February 7—Joseph Smith completed his address to the people of the United States, entitled, "Views of the Powers and Policy of the Government of the United States."

17—The anti-"Mormons" held a convention at Carthage; the object being to devise ways and means for expelling the Saints from the State.

20—Joseph Smith instructed the Twelve Apostles to send a delegation to California and Oregon, to search for a good location to which the Saints could remove after the completion of the temple. The delegation was appointed the next day.

25—Joseph Smith prophesied that in five years the Saints would be out of the power of their old enemies, whether apostates or of the world.

April 5—The Masonic temple, in Nauvoo, was dedicated.

April 18—William Law and other apostates, formerly prominent in the Church, were excommunicated.

May 4—Elders N. Rogers and B. Grauard landed on the island of Tahiti.

June 7—The first and only number of the Nauvoo *Expositor* was published.

10—The paper and printing materials of the Nauvoo *Expositor* were destroyed, the sheet having previously been declared a nuisance and ordered to be abated by the city council.

12—Joseph Smith arrested on charge of destroying the *Expositor* press, tried before the municipal court of Nauvoo and acquitted. The following day the other members of the city council were also tried before the same court on a similar charge, and honorably acquitted.

17—Joseph Smith and a number of others arrested on complaint of W. G. Ware for riot in destroying the *Expositor*, tried before Justice D. H. Wells, and, after a long and close examination, acquitted.

Reports rife of mobs gathering in the surrounding country, threatening to drive the Saints from Nauvoo.

18—The Nauvoo Legion ordered out, and the city declared under martial law, by the proclamation of the mayor, Joseph Smith. The prophet delivered his last public address. An extra of the *Warsaw Signal* was read, in which all the "old citizens" were called upon to assist the mob in exterminating the leaders of the Saints and driving away the people.

19—Reports reached Nauvoo that mobs were gathering at different points to attack the town.

20—General Smith, with other officers of the legion, examined the approaches to Nauvoo as a preparatory measure for defense. Means also taken to provision the city.

President Smith sent for the Twelve Apostles, who were on missions, to come home immediately.

22—Late in the evening Joseph and Hyrum Smith and Willard Richards left Nauvoo and crossed the Mississippi to flee to the west and escape from their enemies, but through the solicitation of Joseph Smith's wife, Emma, and other supposed friends, they returned to Nauvoo the following day.

24—Joseph and Hyrum Smith, accompanied by seventeen friends, started for Carthage, to submit to another trial under pledge of protection from Governor Ford. Demand from Governor Ford for surrender of State arms in posses- of Nauvoo Legion, received on the way; Joseph returned and complied with the request, and then proceeded to Carthage.

25—Joseph Smith and brethren surrendered themselves to a constable and submitted to a mock trial, after which they were, contrary to law, remanded to prison.

26—Governor Ford had a long interview with the prisoners in Carthage jail, renewed his promises of protection and said if he went to Nauvoo he would take them with him.

27—Governor Ford went to Nauvoo, leaving the prisoners in jail to be guarded by their most bitter enemies, the "Carthage Greys." About 5: 20 p. m., an armed mob with blackened faces surrounded and entered the jail. Joseph and Hyrum Smith were murdered, and John Taylor was badly wounded. Dr. Willard Richards only received a slight wound on his ear.

28—Dr. W. Richards and S. H. Smith conveyed the bodies of the murdered men to Nauvoo, where they were met by the officers of the Nauvoo Legion and citizens.

29—About ten thousand persons visited and viewed the remains of the martyred Prophet and Patriarch. The funeral took place in the evening.

July 2—Elder John Taylor was brought home from Carthage.

25—E. Snow and many other Elders arrived home. All seemed weighed down with gloom.

28—Elder G. A. Smith and a party of brethren arrived at Nauvoo.

30—Samuel H. Smith, brother of the Prophet, died.

31—Amasa M. Lyman arrived in Nauvoo.

August 2—A political meeting of the citizens of Hancock County was held at the grove near the temple. Great excitement through the County. The mob party was determined to elect officers who would screen the murderers of Joseph and Hyrum Smith and exterminate the "Mormons."

3—Elder Sidney Rigdon arrived at Nauvoo from Pittsburg, Pennsylvania.

4—Elder Rigdon, who preached to the Saints, related a vision which he said the Lord had given him, concerning the situation of the Church. He declared that a guardian must be appointed to build up the Church to Joseph, intimating that he was the man who should lead the Saints. At his request a special meeting was appointed for the 8th, for the purpose of choosing a guardian.

6—Apostles B. Young, H. C. Kimball, L. Wight, O. Hyde, O. Pratt and W. Woodruff arrived in Nauvoo.

7—The Twelve met in council with Elder Taylor, at his house. They found him recovering from his wounds. A meeting was held at the Seventies' Hall of the Twelve Apostles, the High Council and High Priests, in which the claims of S. Rigdon to lead the Church were considered.

8—A special meeting of the Church of Jesus Christ of Latter-day Saints was held, by request of Wm. Marks, president of the Nauvoo Stake. Elder Rigdon harrangued the Saints one hour and a half about choosing a guardian or president and a trustee. B. Young then gave out an appointment for the people to come again at two p. m. At that afternoon meeting the Twelve, through their president, B. Young, asserted their right to lead the Church, which claim was recognized by a universal vote of the people.

12—At a council of the quorum of the Twelve, Elder Amasa M. Lyman was admitted into their quorum, having been previously ordained to the Apostleship. Elder W. Woodruff was appointed to go to England to preside over the European mission; he started in company with Dan Jones and Hiram Clark and their families on the 28th.

31—Brigham Young was unanimously elected lieutenant general of the Nauvoo Legion, and Charles C. Rich major general.

September 8—At a meeting of the High Council of Nauvoo, Elder S. Rigdon was excommunicated from the Church.

24—Seventy presidents to preside over the Seventies, and fifty High Priests to preside over different sections of the country, were ordained.

27—Governor Ford visited Nauvoo with about five hundred troops and three pieces of artillery, ostensibly for the purpose of bringing the murderers of Joseph and Hyrum Smith to justice.

28—About this time, several persons in Hancock County were indicted for the murder of Joseph and Hyrum Smith, among whom was Jacob C. Davis, a senator in the State legislature.

November 23—Edward Hunter was ordained a Bishop and set apart to take care of the 5th Ward in Nauvoo.

December 1—Elder P. P. Pratt was appointed to go the city of New York to regulate and counsel the emigration that might arrive there from Europe, and take the presidency of all the eastern branches of the Church.

1845.

January 3—Elder Woodruff and accompanying missionaries arrived at Liverpool, England.

During this month the legislature of Illinois repealed the city charter of Nauvoo.

April 12—The U. S. deputy marshal of Illinois arrived in Nauvoo, with writs for Brigham Young and others, but failed to arrest them.

16—As the city charter of Nauvoo had been repealed, a small part of the city was incorporated as the town of Nauvoo.

24—It was decided, in a general council in Nauvoo, to send a written appeal to the President of the United States, and to the governor of every State in the Union, except the State of Missouri. This resolution was subsequently acted upon, but without any response except from the governor of Arkansas, who replied in a respectful and sympathetic letter.

May 19—Some of the citizens of Nauvoo went to Carthage, to attend the trial of the murderers of Joseph and Hyrum Smith.

24—President Brigham Young and others who had been secreted for some time, to avoid arrest and persecution, by their enemies, appeared in Nauvoo and took part in the laying of the cap stone of the temple, in the presence of a large number of Saints.

30—The murderers of Joseph and Hyrum Smith were acquitted by the jury at Carthage, although every one who witnessed the trial was satisfied of their guilt.

June 23—A constable came into Nauvoo with writs for the arrest of Elders Brigham Young, John Taylor and others, but he did not succeed in finding them.

26—The first stone was laid for a new font in the temple.

September—In the forepart of this month the mob commenced burning the houses of the Saints in the Morley settlement and other places in Hancock County. One hundred and thirty-five teams were sent from Nauvoo to bring in the families and grain. The sheriff of the County made great efforts to quell the mob, but with little success.

15—The mob drove Mr. Backenstos, sheriff of the County, from his home, in Carthage.

16—The mob made an effort to kill the sheriff. In his defense, O. P. Rockwell killed F. A. Worrell, one of the leaders of the mob, and who was an officer of the guard at Carthage jail, when Joseph and Hyrum Smith were killed.

24—As the persecutions in Hancock County continued to rage, the Saints left their possessions in the smaller settlements and fled to Nauvoo for protection. The authorities of the Church made an agreement with the mob to have the Saints leave the State of Illinois the following Spring.

October 5—The temple was so far completed, that a meeting was held in it. Five thousand persons assembled within its walls.

6—The first general conference of the Saints for three years was held in the temple. The Prophet Joseph Smith having ordered that they should not hold another general conference until they could meet in that house. The conference continued for three days. The offices of Apostle and Patriarch were taken from William Smith, and on the 12th he was excommunicated from the Church.

25—Major Warren came into Nauvoo with a body of troops, and threatened to put the place under martial law. After he had left, the authorities of the Church sent E. A. Bedell and Bishop George Miller with a communication to Thomas Ford, governor of the State. They informed him of the threat of Major Warren, and implored him to dismiss the troops under his command, as the Saints had more to fear from them than from the mob at large, although the latter still continued their depredations. The governor did not grant their request.

During this month the few Saints who remained in Kirtland were persecuted by their enemies, who took possession of the temple.

November 30—The attic story of the temple was dedicated.

December 23—The famous "Bogus Brigham" arrest was made, the officers taking Elder William Miller to Carthage, believing that they had captured President Young.

During this month many of the Saints received their blessings and endowments in the Nauvoo temple.

1846.

January 13—At a council held in the temple to take into consideration the means of organizing for the removal of the Saints, one hundred and forty horses and seventy wagons were reported ready for immediate service.

24—A general meeting of the official members of the Church was held in the temple, for the purpose of arranging the business affairs of the Church, prior to its removal from Nauvoo.

February 4—The ship *Brooklyn* left New York with two hundred and thirty-five Saints on board. They were well supplied with implements of husbandry, and necessary tools for establishing a new settlement. They also took with them a printing press and materials, which afterwards were used in publishing the first newspaper issued in California.

6—The Saints commenced crossing the Mississippi river for the purpose of moving west.

10—Joseph Young was appointed to preside over the Saints who remained in Nauvoo.

15—Brigham Young, Willard Richards, their families and Geo. A. Smith crossed the Mississippi river, for the west. They traveled nine miles, and camped on Sugar creek, where President Young spent the following day organizing the camp of the Saints.

17—Heber C. Kimball arrived in the camp. William Clayton was appointed camp clerk and Willard Richards historian

29—A petition to the governor of Iowa for protection to the Saints while passing through the territory was approved by the Twelve. At this time the camp consisted of four hundred wagons, very heavily loaded. The teams were too weak for rapid journeying. Most of the families had provisions for several months, while some were quite destitute.

March 1—The camp made a general move of five miles in a north-westerly direction.

27—At a council held at P. P. Pratt's camp, near the east fork of Shoal Creek, the camps of the Saints were more perfectly organized. Brigham Young was elected President over all the camps of Israel.

31—The camps of the Saints traveled about one hundred miles during this month. The roads had been almost impassable most of the way. The storms, cold and heavy winds had caused much suffering.

April 24—The advance portion of the camp arrived at a place on the east fork of Grand river, which the Saints called Garden Grove, where a temporary settlement was commenced for the benefit of the companies which should follow after.

30—The temple at Nauvoo was dedicated privately, Elder Joseph Young offering the dedicatory prayer.

May 1—The temple at Nauvoo was publicly dedicated by Elder Orson Hyde.

10—About three thousand Saints met in the temple in Nauvoo; Apostle W. Woodruff preached.

11—Part of the camp continued the journey from Garden Grove, and on the 18th arrived at the middle fork of Grand river where another temporary settlement was established called Mount Pisgah.

June 1—Elder Jesse C. Little wrote an appeal to James K. Polk, President of the United States, in behalf of the Saints. He afterwards called on the President, Vice-President, and several members of the cabinet.

12—Elder J. C. Little left Philadelphia for the west, accompanied by Col. Thos. L. Kane who had decided to visit the camp of the Saints in the west.

14—Part of the camp arrived near the Missouri river, where a large ferryboat was built and some of the Saints soon after commenced to cross the river.

21—Elder Amos Fielding in traveling back to Nauvoo counted nine hundred and two west-bound wagons in three days. By this, some idea may be formed of the number of teams on the road.

22—At this time about five hundred wagons had already arrived on the Missouri river; nine of the Apostles were there.

26—Captain James Allen, of the U. S. army, arrived at Mt. Pisgah and had an interview with Elders W. Woodruff and Huntington and council. He was the bearer of a circular to the "Mormons" making a requisition on the camps of the Saints for four or five companies of men to serve as volunteers in the war with Mexico. Captain Allen was advised to visit the authorities of the Church at Council Bluffs.

28—Elder John E. Page was cut off from the quorum of the Twelve.

30—Captain Allen arrived at Council Bluffs and on the following day he met with the authorities of the Church, showing his authority for raising five hundred volunteers from the camps of the Saints. The same day President Young and Captain Allen addressed the brethren who had assembled and the general council voted unanimously to comply with the requisition from the government.

July 3—President Young and others started for Mt. Pisgah, where they arrived on the 6th, after having met eight hundred wagons and carriages.

7—President Young, H. C. Kimball and J. C. Little addressed a meeting of the brethren at Mt. Pisgah on the subject of raising a battalion to march to California. Sixty-six volunteered. Geo. W. Langley was sent to Garden Grove with a letter to the presiding brethren there about the same subject. A similar communication was sent to Nauvoo.

9—President Young and party left Mt. Pisgah for Council Bluffs, where they arrived on the 12th.

13—In obedience to a call of the authorities of the camp, the men met at head quarters on Musqueto Creek, Col. Thos. L. Kane, who had arrived in camp, and Captain Allen were present. President Young, Captain Allen and others spoke in regard to raising the battalion. Four companies were raised on that and the following day. The fifth company was organized a few days later.

At this time severe persecutions were again raging against the few remaining Saints in Nauvoo, and also against the "new citizens" who had bought the property of the already departed members of the Church.

16—Elder Ezra T. Benson was ordained an Apostle and took the place of John E. Page, who had apostatized. It was decided in council that Elders O. Hyde, P. P. Pratt and John Taylor should go to England. Four companies of the volunteers were brought together in a hollow square and mustered into service by the captains; they were interestingly addressed by several of the quorum of the Twelve. A few days later they commenced their march towards Ft. Leavenworth.

17—A number of men were selected to take care of the families of the volunteers.

21—A High Council was selected to preside in all temporal and spiritual matters at Council Bluffs.

22—The fifth and last company of the Mormon Battalion left the camps of the Saints.

August 1—The Mormon Battalion reached Ft. Leavenworth. It numbered five hundred and forty-nine including officers, privates and servants.

7—It was voted in council that the brethren on the west side of the Missouri river should settle together. A municipal High Council was appointed to superintend the affairs of the Saints there. Shortly after, the head quarters of the camps were moved to Cutler's Park.

12—Three companies of the Mormon Battalion began to move west from Ft. Leavenworth after having received their arms, camp equipments, etc. On the 14th, the other two companies took up the line of march.

18—About this time the mobbers in Hancock County, Illinois, concluded to drive the few remaining "Mormon" families from Nauvoo.

23—Col. James Allen, commander of the Mormon Battalion, died at Ft. Leavenworth. The command then devolved on Captain Jefferson Hunt, as the ranking officer, but notwithstanding this, Lieutenant A. J. Smith shortly after assumed the command.

September 8—Col. Thos. L. Kane left the camp of the Saints for the east.

10—The few remaining Saints in Nauvoo, of whom only about one hundred and twenty-three were able to bear arms, were attacked by an armed mob, one thousand eight hundred strong, who bombarded the city three days. On the 16th a treaty was completed with the mob by which the Saints should be allowed to move away in peace; but as soon as the persecutors had got possession of the city they drove all the Saints out and treated some of the brethren in a most brutal manner.

11—A site for building winter quarters for the Saints was selected on the west bank of the Missouri river. Teams began to return to Nauvoo after the poor.

22—A partial reorganization of the Nauvoo Legion took place at Cutler's Park, on the west side of the Missouri river.

October 3—Elders Orson Hyde and John Taylor arrived in Liverpool, England.

9—The camp of the poor was organized and started for the west. Flocks of quails visited the camp and were easily caught. This was a providential supply of food for the suffering exiles. On that day the advanced division of the Mormon Battalion arrived at Santa Fe. The sick and women who had been left behind, arrived on the 12th.

13—Captain P. St. George Cooke assumed command of the Mormon Battalion by order of General Kearny.

19—The Mormon Battalion left Santa Fe for California. On the journey it suffered much from excessive fatigue and short rations.

December 20—Winter Quarters, afterwards known as Florence, Nebraska, consisted at this time of five hundred and thirty-eight log houses and eighty-three sod houses, inhabited by three thousand four hundred and eighty-three souls, of whom three hundred and thirty-four were sick. The place was divided into twenty-two wards, each presided over by a bishop.

1847.

January 14—A revelation was given through President Young showing the will of the Lord concerning the camps of Israel, in accordance with which the council of Twelve proceeded to organize the camps by appointing captains of hundreds and fifties. The captains were directed to organize their respective companies.

29—The Mormon Battalion, after a severe journey of over two thousand miles, arrived at San Diego, California.

March 29—A large portion of the pioneer company reported themselves ready to start for the mountains.

April 5—Elder Heber C. Kimball moved out four miles with six teams and formed a nucleus to which the company of pioneers could gather.

14—President B. Young and his brethren of the Twelve left Winter Quarters for the Rocky Mountains. They joined the pioneer camp near the Elkhorn river.

16—The pioneer company was organized. It consisted of seventy-three wagons and one hundred and forty-three men.

June 1—The pioneers arrived at Fort Laramie.

27—The pioneers crossed the South Pass of the Rocky Mountains. On the following day they met Captain James Bridger, who considered it imprudent to bring a large population into the Great Basin until it could be ascertained that grain could be raised there. So sanguine was he that it could not be done, that he said he would give one thousand dollars for a bushel of corn produced there.

July 7—The pioneers arrived at Fort Bridger.

13—O. Pratt was appointed to take twenty-three wagons and forty-two men and precede the main company of pioneers into Salt Lake Valley.

21—The advance company camped in Emigration Canyon. O Pratt and Erastus Snow rode to the mouth of the canyon, descended into the valley, made a circuit of about ten miles and returned to camp at nine p. m.

22—The advance body of pioneers entered Salt Lake Valley and camped on Canyon Creek.

23—The advance company moved about three miles and camped on what was subsequently known as the 8th Ward of Salt Lake City. Elder O. Pratt called the camp together, dedicated the land to the Lord, entreated His blessings on the seeds about to be planted, and on the labors of the Saints in the valley. The camp was organized for work. The first ground was broken with a plow by William Carter. A company commenced the work of getting out water for irrigation. President Young, who was sick, and those with him encamped at the west foot of the Little Mountain.

24—President Young entered Salt Lake Valley and joined the main body of pioneers at two p. m. Not a member of the company had died since leaving the Missouri river.

25—Religious service was held for the first time in Great Salt Lake Valley. George A. Smith preached the first public discourse, and the sacrament was administered for the first time in the valley.

29—A detachment of sick of the Mormon Battalion, who had wintered at Pueblo, on the Arkansas river, under Captain James Brown, arrived in the valley, accompanied by a few Saints from the State of Mississippi. This increased the number in camp to about four hundred souls.

August 3—The survey of Great Salt Lake City plot was commenced.

26—The return company from the pioneer camp started for Winter Quarters, where they arrived on the 31st of October. On their return trip they met several companies of Saints who followed in the track of the pioneers. Between six and seven hundred wagons with about two thousand souls arrived in the valley that fall. When the pioneers left for Winter Quarter, the colonists in the valley had laid off a fort, built twenty-seven log houses, plowed and planted eighty-four acres with corn, potatoes, beans, buckwheat, turnips, etc.

December 5—At a council of the Apostles, held in Winter Quarters, Brigham Young was chosen as the President of the Church, and he selected Heber C. Kimball and Willard Richards as his counselors.

27—At a conference held in a log tabernacle at Kanesville (now Council Bluffs, Iowa) the First Presidency was reorganized according to the decision of the Twelve in council at Winter Quarters on the 5th.

1848.

In the Spring of this year, Davis County was settled by Peregrine Sessions, at Bountiful. About the same time Captain James Brown bought the improvements of an Indian trader and located himself on the present site of Ogden.

May 26—President Young left Winter Quarters the second time for Great Salt Lake Valley.

June—In the commencement of this month, President Young broke up camp at the Elkhorn and started for the valley with a company consisting of twelve hundred and twenty-nine souls and three hundred and ninety-seven wagons. He was followed by H. C. Kimball's company of six hundred and sixty-two souls and two hundred and twenty-six wagons, and W. Richards' company, consisting of five hundred and twenty-six souls and one hundred and sixty-nine wagons. The last wagons left Winter Quarters on July 3rd.

August 9—Great Salt Lake City fort contained four hundred and fifty buildings and eighteen hundred inhabitants. There were three saw mills and one temporary flouring mill running and others in course of construction.

During the summer the crickets came down from the mountains in great numbers and began to eat the grain, which, however, was partly saved by the timely arrival of large flocks of gulls which destroyed the crickets.

16—The Saints in Great Salt Lake City had a feast to celebrate the first harvest gathered in the Great Basin.

September 20—President Young arrived in Great Salt Lake Valley with the advance portion of his company. President Kimball's division arrived a few days later. The other companies all reached the valley in October. About one thousand wagons arrived in the valley with emigrating Saints that season.

19—The temple in Nauvoo was burned.

1849.

January 1—John Smith, uncle to the Prophet, was ordained Patriarch for the whole Church.

12—Charles C. Rich, Lorenzo Snow, Erastus Snow and Franklin D. Richards were ordained into the quorum of the Twelve Apostles.

March—A post office was established in Great Salt Lake City, with Joseph Heywood as postmaster.

8, 9, 10—A convention held meetings in Great Salt Lake City and adopted a State constitution for the proposed State of Deseret. A. W. Babbitt was soon after sent as delegate to Congress with a petition asking for admission into the Union.

12—An election took place for officers of the provisional government of the State of Deseret. Brigham Young was chosen governor, W. Richards secretary, N. K. Whitney treasurer, H. C. Kimball chief judge, with John Taylor and N. K. Whitney as assistant judges.

28—The Nauvoo Legion was partly organized with Daniel H. Wells as major general.

In the Spring, John and Isaac Higbee and some thirty others, built a fort near the present site of Provo City. During the year they had some trouble with the Indians.

July 24—For the first time this day was celebrated in commemoration of the pioneers entering Great Salt Lake Valley.

During this month, Elder William Howell visited France and began to preach the gospel; he baptized the first person on July 30th, and during the remainder of the year he baptized a few more.

In consequence of the scanty harvest of 1848, breadstuff and other provisions became very scarce in the valley, and for months many of the people were compelled to eat raw hides and to dig sego and thistle roots upon which to subsist. Those who had provisions, imparted measurably to those who had not, so that all extremity of suffering from hunger was avoided.

August 28—Captain H. Stansbury and party of surveyors arrived in the valley.

October 6—The Perpetual Emigrating Fund Company and the Deseret Dramatic Association were first organized. During the conference a number of Elders were called to go on foreign missions; among these were four of the Twelve Apostles, namely John Taylor, to France, Lorenzo Snow, to Italy, Erastus Snow, to Denmark, and F. D. Richards, to Great Brittain.

November—Sanpete County was settled by a company under the guidance of Isaac Morley, Seth Taft, and Charles Thummay. They located at Manti.

In this year, Tooele County was settled by John Rowbery. Great Salt Lake Valley was surveyed by Captain

Stansbury and Lieutenant Gunnison, according to order from government. About five hundred wagons and fourteen hundred emigrating Saints arrived in the valley this year, besides a number of California emigrants who, during their stay in the Territory, were converted to "Mormonism" and remained in the valley.

1850.

January—A company of pioneers, under the direction of Parley P. Pratt, returned in the latter part of this month from an exploring trip to Southern Utah, beyond the rim of the basin.

February 9, 10—A battle was fought between a company of volunteers and the Indians close by Utah Fort (now Provo), in which several were killed and wounded on both sides. The Indians subsequently retreated to the mountains.

March 3—Oliver Cowdery died at Richmond, Ray County, Missouri.

26—Col. Thomas L. Kane delivered his famous lecture on the "Mormons" before the Historical Society of Pennsylvania.

April 6—Elder Wm. Howell organized a branch of the Church with six members, at Boulogne Sur-mer, France.

May 27—The walls of the Nauvoo Temple were blown down by a hurricane.

June 14—Apostle Erastus Snow and Elders John E. Forsgren and George P. Dykes landed in Copenhagen, Denmark, as the first missionaries to Scandinavia, with the exception of P. O. Hansen, who had arrived there a few weeks before.

15—The first number of the *Deseret News* was published in Great Salt Lake City, Willard Richards editor.

18—Apostle John Taylor and other Elders arrived at Boulogne, France. Soon after, they proceeded to Paris.

July 4—Parley's Canyon was opened for travel under the name of the Golden Pass.

August 12—The first Baptisms in Denmark by legal authorit this dispensation, took place in Copenhagen, E. baptizing fifteen persons in the waters of Oresund.

28—Captain Stansbury had completed his survey. O City was located by President Young.

September 9—The act of Congress organizing Utah Territory was approved. The original size of the Territory was about two hundred and twenty-five thousand square miles.

15—The first branch of the Church in Scandinavia was organized in Copenhagen, Denmark, with fifty members.

20—Brigham Young was appointed governor of Utah Territory by President Fillmore.

23—Newel K. Whitney, presiding bishop of the Church, died in Great Salt Lake City.

During this month Apostle Lorenzo Snow and others first preached the gospel in Italy. On the 19th they ascended a high mountain near La Tour, Vallee de Lusrene, Piedmont, and organized themselves into a branch of the Church in Italy. They soon after baptized twenty persons.

December 7—A branch of the Church was organized by Apostle John Taylor and co-laborers in Paris, France.

7 or 8—Thirty families, including one hundred and eighteen men left Great Salt Lake City with one hundred and one wagons and six hundred head of stock, under the direction of George A. Smith, for the south to settle Iron County.

12—Hiram Clark, George Q. Cannon and eight other Elders arrived at Honolulu as the first missionaries to the Sandwich Islands.

1851.

January 8—The first criminal trial by jury took place in the provisional State of Deseret.

9—Great Salt Lake City was incorporated, and on the 11th the first municipal election took place. Jedediah M. Grant was elected mayor.

Shortly after, city charters were also granted to Ogden, Provo, Manti and Parowan by the provisional government.

13—George A. Smith and party of settlers arrived on Center creek, where Parowan afterwards was located. They commenced their settlement by building a fort.

March 19—A Stake of Zion was organized in Provo with Isaac Higbee as president. In the spring of this year school houses were built in most of the wards of Great Salt Lake City and also in the country wards.

April 5—The general assembly of the provisional State of Deseret was dissolved.

7—A general conference in Great Salt Lake City voted to build a temple. Edward Hunter was appointed to succeed the late Newel K. Whitney as bishop of the whole Church. At this time there were about thirty thousand inhabitants in Utah, of which nearly five thousand were in Great Salt Lake City.

May—The Book of Mormon was published in Danish by Erastus Snow in Copenhagen, Denmark. It was the first edition of the Book of Mormon in a foreign language.

September 22—The first legislative assembly of Utah Territory met together in Great Salt Lake City. Fillmore, in Millard County, which was settled about this time by Anson Call and thirty families, was soon after selected for the capital of the Territory.

During this month, difficulties occurred with the federal judges in the Territory.

During the year, Box Elder County was settled by Simeon A. Carter and others, and Carson County (now in the State of Nevada) by Col. John Reese. Juab County was also settled by Joseph Heywood and others, who located at Nephi. In the latter part of this year a settlement was located at San Bernardino, Lower California, under the presidency of Amasa M. Lyman and Charles C. Rich.

1852.

February 14—The legislative assembly of Utah Territory memorialized Congress for the construction of a great national central railroad from the Missouri river to the Pacific coast. The memorial was approved on the 3rd of March following. At the same session the Legislature petitioned Congress for the establishment of a telegraph line across the continent.

27—Lorenzo Snow and Jabez Woodard arrived as the first missionaries to the island of Malta, where a branch of the Church, consisting of twenty-six members, was subsequently organized.

In the spring of this year Washington County was settled by John D. Lee, who located a ranch on Ash Creek (now Harmony, Kane County).

April 6—The building subsequently known as the Old Tabernacle, which had been erected and just completed on the southwest corner of the Temple Block in Great Salt Lake City was dedicated. This structure, built of adobies, was one hundred and twenty-six feet long, sixty-four feet wide and arched without a pillar. It was capable of seating about twenty-five hundred people. A few years ago it was torn down, and the ground is now occupied by an elegant structure called the Assembly Hall.

August 1—A small branch of the Church was organized in Hamburg, Germany, by Daniel Carn.

29—The revelation on the celestial law of marriage was first made public.

September 3—The first company of P. E. Fund emigrants arrived from Europe with thirty-one wagons; A. O. Smoot, captain. It was met by the First Presidency, Captain William Pitt's band and many leading citizens.

During this year, the Book of Mormon was published in the Welsh, French, German and Italian languages.

1853.

January 1—The Social Hall in Great Salt Lake City was dedicated, it having been erected the previous year.

The first number of the *Seer*, a semi-monthly, sixteen page octavo periodical, was published by Orson Pratt in Washington, D. C.

The first number of *Le Reflecteur*, a monthly periodical, was published in the French language by Elder T. B. H. Stenhouse, at Lausanne, Switzerland.

25—Elders Orson Spencer and Jacob Houtz arrived as missionaries in Berlin, Prussia, but were banished from there on the 2nd of February following.

February 14—The Temple Block in Great Salt Lake City was consecrated and the ground broken for the foundation of the temple.

March 6—The first missionaries to Gibralter, Spain, arrived there.

April 6—The corner stones of the temple in Great Salt Lake City were laid.

18—Elders Jesse Haven, Leonard I. Smith and William Walker arrived as the first missionaries at the Cape of Good Hope. In about four months they baptized thirty-nine persons.

This year Keokuk, Iowa, on the Mississippi river, was selected as the outfitting place for the emigrants crossing the plains.

August 13—The first number of *Zion's Watchman*, a monthly eight page octavo periodical, was published in Sidney, Australia, by Elder Augustus Farnham.

September 26—Captain J. W. Gunnison, of the U. T. Topographical Engineer Corps, and seven men were killed by Indians, near the swamps of the Sevier River, in revenge for the killing of an Indian and wounding two others by a company of California emigrants.

November 1—The first number of the *Journal of Discourses*, a semi-monthly sixteen page octavo paper, was published in Liverpool, England.

During this year, the so-called Spanish wall was built around Great Salt Lake City. It was twelve feet high and about nine miles long.

President Young purchased of James Bridger a Mexican grant for thirty square miles of land and some cabins, afterwards known as Ft. Bridger. This was the first property owned by the Saints in Green River County. In November, John Nebeker, Isaac Bullock and others, in all fifty-three men, from Salt Lake and Utah Counties, located at Fort Supply, in Green River County.

Summit County was settled by Samuel Snider, who built saw mills in Parley's Park.

1854.

January 7—John C. Fremont, with a company of nine whites and twelve Delaware Indians, arrived in Parowan, Iron County, in a state of starvation. One man had fallen dead from his horse near the settlement and others were nearly dead. Animals and provisions were supplied by the Saints. After resting until the 20th, they continued their journey to California.

March 11—Dr. Willard Richards, second counselor to President Young and editor of the *Deseret News*, died of dropsy, in Great Salt Lake City.

April 7—Jedediah M. Grant was chosen counselor to President Young in place of Willard Richards.

May 23—Patriarch John Smith died in Great Salt Lake City, and on June 28th John Smith, son of Hyrum Smith, was chosen in his place as Patriarch over the whole Church.

July—The grasshoppers made their appearance in the fields of some settlements and did much damage.

August 15—The wall around the Temple Block was completed.

Nobember 22—The first number of the *Luminary* was published by Erastus Snow in St. Louis, Missouri.

This year the Seventies' Hall was built.

During the latter part of 1853 and most of 1854, difficulties existed between the settlers and the Ute Indians. A number of lives were sacrificed. Also much property was lost by Indian raids and the necessity for scattered families and weak settlements to consolidate for defense was seen.

1855.

In the spring of this year, Morgan County was settled by Jedediah M. Grant, Thomas Thurston and others.

May 5—The Endowment House in Great Salt Lake City was consecrated.

Sometime during this month the first number of *Der Darsteller der Heiligen der letzen Tage*," a monthly sixteen page octavo periodical, was published in the German language, by Daniel Tyler, in Geneva, Switzerland.

October—A branch of the Church was organized in Dresden, Germany.

15—Elder Orson Spencer died in St. Louis.

29—The First Presidency of the Church, in their 13th general epistle, proposed to the Saints who emigrated by the P. E. Fund to cross the plains with hand-carts.

December 10—The legislature of Utah met for the first time in Fillmore, the new capital of the Territory. In this month, the legislature passed a bill authorizing an election of delegates to a Territorial convention, for the purpose of forming a State convention and to petition Congress for Utah's admission into the Union.

During this year, grasshoppers and drouth caused a great failure of the crops in Utah.

The Book of Mormon was published in the Hawaiian language by Geo. Q. Cannon, in San Francisco.

1856.

March 17—A convention met in Great Salt Lake City to prepare a State Constitution and memorialize Congress for the admission of Utah into the Union as the State of Deseret. The Constitution and memorial were adopted on the 27th, and Geo. A. Smith and John Taylor were elected Delegates to present the same to Congress.

September 26—The first company of emigrating Saints, which crossed the plains with hand-carts, arrived in Great Salt Lake City, in charge of Captain E. Ellsworth and D. D. McArthur. They were met and welcomed by the First Presidency of the Church, a brass band, a company of lancers, and a large concourse of citizens.

December 1—Jedediah M. Grant, second counselor to President Young, died in Great Salt Lake City.

During this year Cache County was settled by Peter Maughan and others, at Wellsville; and Beaver County by Simeon Howd and thirteen others from Parowan. The practice of paying tithing was generally introduced among the Saints in Europe.

1857.

The winter of 1856-57 was exceedingly severe in Utah; snow fell to the depth of eight feet at various places in the valleys.

January 4—Daniel H. Wells was ordained and set apart to be second counselor to President Young, in the place of the late J. M. Grant.

April 23—A company of about seventy missionaries left G. S. L. City for the Missouri river with hand-carts. They made the trip in forty-eight days.

May 13—Apostle Parley P. Pratt was murdered by McLean, near Van Vuran, Arkansas.

July 11—Alfred Cumming, of Georgia, was appointed governor of Utah.

24—The people of Great Salt Lake City and vicinity, celebrated the 10th anniversary of the arrival of the Pioneers, by a feast in Big Cottonwood Canyon. While the festivities were going on, Mr. Judson Stoddard arrived from Independence without the mails, the postmaster there having refused to forward them, and reported that General Harney with 2,000 infantry, and a proportionate number of artillery and cavalry, were ordered to Utah.

September 8—Captain Van Vliet, of General Harney's staff, arrived in Great Salt Lake City, and had an interview with President Brigham Young. After a few days stay he returned to his escort on Ham's Fork and proceeded from there to Washington, where he used his influence in favor of the Saints.

9—The Mountain Meadow massacre took place.

15—Governor Brigham Young declared the territory under martial law, and forbid the troops to enter the valley. Large numbers of armed militia were ordered to Echo Canyon and other points, to prevent the soldiers from coming in.

November—The U. S. army, under General Johnston, arrived at

Ft. Bridger, and took possession of the fort supply in Green River.

This year the Saints also emigrated from San Bernardino, California, to Utah. During this year the so-called reformation took place. Most of the Saints in the valleys and abroad, renewed their covenants by baptism.

1858.

January 16—A large mass-meeting of citizens was held in the tabernacle, G. S. L. City. A petition and resolutions, setting forth the true state of affairs in Utah, were adopted, and, on motion, sent to the U. S. government at Washington.

February 24—Col. Thos. L. Kane arrived in G. S. L. City, via California. He came voluntarily for the purpose of bringing about a peaceful solution of the existing difficulties between the United States and Utah. After consulting with Governor Young and other leading citizens, he went out to the army which was encamped at Ft. Scott (Ft. Bridger). There he had an interview with the new governor, Alfred Cumming, who concluded to go with him to G. S. L. City.

In the Spring of this year Kane County was settled by J. T. Willis at Toquerville, and in the Fall by Nephi Johnson and six others, who located at Virgin City.

April 5—Governor Cumming and Colonel Kane, with a servant each, left the army at Ft. Bridger and arrived in Great Salt Lake City on the 12th. The new governor was kindly received by President Young and other leading citizens, and treated with respectful attention everywhere. A few days later he sent a truthful report to the government in relation to the affairs in the Territory.

19—Governor Cumming and Colonel Kane visited the Utah library, where they were shown the records and seal of the U. S. court, which were said to have been destroyed. This was one of the reasons why the army was ordered to Utah.

April and *May*—The citizens of Utah, living north of Utah County, abandoned their homes and moved southward, leaving only a few men in every settlement to burn everything in case the troops, upon their arrival in the valley, should prove to be hostile.

June 7—Messrs. L. W. Powell, of Kentucky, and Ben. McCullough, of Texas, sent out as peace commissioners by the Federal government, arrived in Great Salt Lake City.

11—The peace commissioners met in council with President Young and others, in the council house, Great Salt Lake City.

26—The army, under Col. Johnston, passed through Great Salt Lake City, and camped on the west side of the river Jordan. It subsequently marched to Cedar Valley, where Camp Floyd was located.

30—The First Presidency and a few others, returned from Provo to their homes. During the following month most of the people likewise returned to their deserted city and settlements in the north.

October 28—Jacob Hamblin, with eleven men, left the settlement of Santa Clara, in Southern Utah, to visit the Moquis or Town Indians, on the east side of the Colorado river. This was the beginning of intercourse with the Indians on that side of the Colorado, and of the exploration of the country, which opened the way for colonization by the Saints.

This year Florence was made the outfitting place for the emigrations, crossing the plains.

1859.

March 8—Provo was occupied by a detachment of U. S. troops.

27—Gov. Cumming issued a proclamation against the presence of U. S. troops in Provo. Certain U. S. officials, who were hostile to the people, conspired to arrest President B. Young, but Gov. Cumming refused to be a party thereto. Rumors were afloat that Col. Johnston would send two regiments of infantry and a battery of artillery to aid in President Young's arrest. Gov. Cumming notified Gen. D. H. Wells to hold the Utah militia in readiness for action. 5,000 troops were under arms.

April 4—The U. S. troops evacuated Provo.

November—A stake of Zion was organized in Cache Valley with Peter Maughan as President.

1860.

May—Most of the troops, stationed at Camp Floyd, Utah, were ordered to New Mexico and Arizona.

August 26—Geo. Q. Cannon was ordained one of the Twelve Apostles.

October—During this month Captain Jacob Hamblin left Santa Clara, with nine men, to visit the Moquis Indians. Geo. A. Smith, Jun., who was one of the party, was treacherously killed by the Navajoes, on November 2nd, near the Moquis villages. The company was obliged at once to return. They barely escaped with their lives.

1861.

April 26—200 wagons, with four yoke of cattle each, carrying 150,000 pounds of flour, started for the Missouri river, to bring the poor of the Saints to Utah.

August 5—Paul A. Schettler and Van der Woude arrived as missionaries to Rotterdam, Holland. After laboring several months they succeeded in organizing a branch of the Church of fourteen members.

October 18—The overland telegraph line was completed from the states to Great Salt Lake City. President Young sent the first telegram, which passed over the line, to H. Wade, president of the company.

Early in the Fall of this year Gen. Johnston, with the rest of the army at Camp Floyd, was ordered to the States to participate in the war which had broken out between the North and South. In consequence of this, all the government property and outfit at Camp Floyd, were sold at extraordinary low prices. It was estimated that four million dollars' worth of goods were sold for 100,000 dollars.

In the Fall of this year a large number of people were called from the middle and northern Counties of the Territory to settle in Southern Utah, on the Rio Virgin and Santa Clara. The city of St. George and the towns on the upper Rio Virgin were located and the resources of the country rapidly developed.

December 7—John W. Dawson, Utah's third governor, arrived in Great Salt Lake City. He had been appointed as Cumming's successor, October 3rd.

1862.

January 22 and 23—A convention of delegates, chosen by the people, adopted a state constitution for Utah, and a memorial to Congress for the admission of Utah into the Union under the name of Deseret. George Q. Cannon and Wm. H. Hooper were elected delegates to present them in Congress.

March 6—The Salt Lake Theater, which had been erected the previous year, was dedicated.

May—262 wagons, 293 men, 2,880 oxen and 143,315 pounds of flour, were sent from Utah to assist the poor of the Saints to cross the plains.

June 12 to 15—Marshal's posse, under R. T. Burton, left Great Salt Lake City for the Morrisite Camp on the Weber river. After three days siege it surrendered. Morris, Banks and four others of the Morrisites and two of the posse were killed. The remainder of the Morrisites were brought as prisoners to the City.

July—The anti-polygamy law was passed by the Congress of the U. S.

July 7—Stephen S. Harding, Utah's fourth governor, arrived in Great Salt Lake City. He was appointed to the governorship March 31st.

1863.

March 3—A great mass-meeting was held in the tabernacle, to protest against the infamous course which was taken by Gov. Harding, Judges Wait and Drake, and a petition asking for the removal of these officers was subsequently sent to President Lincoln.

President Young was arrested for polygamy, but the grand jury refused to indict him.

May—384 wagons, 488 men, 3,604 oxen, and 225,969 pounds of flour, were sent east to assist the poor in emigrating to Utah.

June—Gov. Harding was succeeded by James D. Doty, Utah's fifth governor.

This year Bear Lake valley was settled by C. C. Rich and many others. Wasatch county was also settled.

1864.

July 4—*The Daily Telegraph*, a weekly newspaper, was first issued, with T. B. H. Stenhouse as proprietor and editor.

This year Wyoming was selected as the outfitting place for the emigrants.

The Emigration Fund Company sent 170 wagons, 1,717 oxen, and 277 men to the Missouri river for the poor during this year.

1865.

January—Sevier and Piute counties were settled.

Apostle Orson Pratt, accompanied by Elder W. W. Riter arrived in Austria, as missionaries to open up the gospel door in that country. They made Vienna their headquarters, but after seven months' unsuccessful labors they returned to England.

13—Governor Doty died in Utah.

October 8—The semi-weekly *Deseret News* was first issued.

Charles Durkee, Utah's sixth governor, arrived in the

Territory about this time. His appointment to the governorship was dated July 15th.

This year the construction of the Deseret Telegraph line was commenced.

1866.

January 1—The first number of the *Juvenile Instructor* was published; Geo. Q. Cannon, editor.

June 11—Gen. D. H. Wells and some militia started for Sanpete to protect the settlements, as an Indian war was going on in the southern counties and several whites had already been killed. All the settlements on the Sevier river, south of Richfield, were broken up

December 2—The Deseret Telegraph line was opened between St. George and Logan.

1867.

October 6—The first conference in the large tabernacle was commenced. This structure, which had just been completed, is 250 feet long and 150 feet wide; its immense roof is arched without a pillar. The interior of the building is 68 feet from the floor to the roof.

8—Joseph F. Smith was appointed to fill the vacancy in the quorum of the Twelve, occasioned by the apostasy of Amasa M. Lyman.

This year the emigrating Saints traveled as far as Julesburgh on the U. P. R. R. To this point teams were sent to help the poor.

1868.

January 29—An act was approved changing the name of Great Salt Lake City and county, to Salt Lake City and county.

June 19—Ground was broken for the U. P. R. R., in Weber Canyon. President Young had taken contract to do the grading on 90 miles of the road, and great numbers of men from the valleys turned out to labor on it.

22—Heber C. Kimball, first counselor to President Young died. George A. Smith was chosen to fill the vacancy.

October 8—Brigham Young, Jun., was set apart as one of the Twelve Apostles.

16—Zion's Co-operative Mercantile Institution was founded in Salt Lake City, with Brigham Young as President. Co-operative stores were shortly after opened in most of the towns and settlements of the territory.

1869.

February 25—Delegate Wm. H. Hooper, by an able speech in the House of Representatives, frustrated a plan to divide the territory of Utah.

March 8—The University of Deseret was opened in the Council House, Salt Lake City.

May 25—The first company of Latter-day Saint emigrants arrived at Ogden, by U. P. R. R., in charge of Elder Elias Morris.

September 3—Apostle Ezra T. Benson died at Ogden, Utah.

October 7—A mass meeting was held in Salt Lake City, as a step towards again petitioning Congress for the admission of Utah into the Union.

31—Some Indians made a raid on the town of Kanarra, Kane County, Utah.

1870.

January 1—The first number of the *Ogden Junction* was issued.

10—The last rail of the Utah Central Railroad was laid. There was a public celebration of the event.

February 12—An act conferring the elective franchise upon women became a law of Utah.

March 21—Hon. J. Wilson Schaeffer, seventh governor of Utah, arrived in Salt Lake City. He proved to be one of the most bitter officials that the Territory ever had.

April 27—Patriarch John Young, President Young's eldest brother, died in Salt Lake City.

May 12—Amasa M. Lyman was excommunicated from the Church.

June 6—The first number of the *Salt Lake Daily Herald* was published.

July 3—Albert Carrington was ordained one of the Twelve Apostles.

August 12—A discussion commenced in Salt Lake City between Professor Orson Pratt and Dr. J. P Newman, Chaplain of the U. S. Senate, on the question, "Does the Bible sanction polygamy?" It was continued three days.

28—Martin Harris, one of the witnesses of the Book of Mormon, arrived in Salt Lake City. He was eighty-eight years old. In the ensuing conference he bore a faithful testimony to the truth of the Book of Mormon.

September 15—Governor J. W. Schaeffer issued a proclamation forbidding the assembly of the Territorial militia for any purpose whatever, except by his orders.

22—On the night of this day a party of U. S. troops, stationed near Provo, made a raid on some of the citizens of the town, some of whom they abused severely.

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October 31—Governor Schaeffer died in Salt Lake City.

November 21—The "wooden gun rebellion," in the 20th Ward, occurred. Messrs. Savage, Ottinger, Graham and others were arrested for treason and confined at Camp Douglas.

1871.

February 2—Geo. L. Woods was appointed governor of Utah.

May 1—Ground was first broken for the Utah Southern Railroad.

August 26—Ground was broken for the Utah Northern Railroad, at Brigham City.

September 1—The National Bank of Deseret commenced business in Salt Lake City.

At this time, the U. S. officials in Utah acted more like bigoted missionaries than administrators of the law. Absurd rulings, illegal processes, and packed juries characterized their proceedings.

October 2—President Young was arrested by the U. S. marshal on an indictment founded on a charge of lacivious cohabitation.

9—President Young went into court. After several days' trial he was admitted to five thousand dollar bail, and the case was postponed until the prosecution was better prepared for action.

24—President Young, accompanied by George A. Smith, started for Southern Utah.

28—D. H. Wells, mayor of Salt Lake City, Hosea Stout and W. H. Kimball were arrested on a trumped up charge of murder, and committed to the military prison at Camp Douglas. On the 30th, Mayor Wells was admitted to bail.

November 9—The site for the St. George Temple was dedicated

27—Through intense malice, Judge McKean called up the case of President Young, and thus compelled him to travel all the way from St. George to Salt Lake City in the dead of winter.

This year the grasshoppers again damaged the crops considerably.

1872.

January 2—President Young again went to court, but his case was posponed until March.

February—The Japanese embassy held a reception in the City Hall, Salt Lake City.

19—A convention for the adoption of proper measures for the admission of Utah into the Union, met in the City Hall.

There had been for some time a dead lock in the U. S. courts in Utah for want of funds to defray expenses.

March 6—Thos. Fitch, Geo. Q. Cannon and F. Fuller left Salt Lake City for Washington, as delegates from the late convention to present to Congress the claims of the proposed State of Deseret.

April 25—President Young was released from custody on a writ of *habeas corpus* from Elias Smith, probate judge of Salt Lake County.

30—Hosea Stout, Wm. Kimball and others were released by the U. S. Supreme court reversing the decisions of the district court.

June 1—The first number of the *Woman's Exponent* was published in Salt Lake City.

9—The first passenger train was run on the Utah Northern Railroad.

12—General James A. Garfield visited Salt Lake City.

18—Some U. S. troops left Camp Douglas for Sanpete, where Indian difficulties of a serious nature existed.

22—A treaty was concluded at Springville with the Utes by General Morrow.

October 14—President George A. Smith left Salt Lake City on his Palestine trip. He was accompanied by Feramorz Little and daughter, and W. H. Fuller. Afterwards he was joined by others.

1873.

January 25—The Palestine party arrived at Jerusalem.

March 2—The Palestine party held solemn worship on the Mount of Olives. After having visited all the noted places in Jerusalem and vicinity, the party left that city on March 5th and journeyed northward, visiting the ancient cities of Shiloh, Shechem (now Nablous), Samaria, Nazareth, Cana, Tiberias, by the Sea of Galilee, Bethsaida, Capernaum, Dan and Cesarea Philippi, at the foot of Mt. Hermon, and arrived in Damascus, Syria, March 15th. From that city the journey was continued over the mountains of Lebanon to Beyrout, where they embarked on a steamer for Constantinople, Turkey, arriving there on April 1st.

8—Quite a large number having been called by the authorities of the Church to plant colonies in Arizona, a general meeting was held in the Old Tabernacle, Salt Lake City, where they were instructed concerning their movements, by President Young.

16—Hon. Wm. H. Hooper arrived in Utah from Washington, after having served the Territory faithfully for ten years as its delegate to Congress.

June 18—President Geo. A. Smith and the Palestine party arrived in Salt Lake City.

July 5—Zion's Savings Bank Company was organized.

22—The Arizona missionaries reached the Little Colorado river. A company of explorers was sent out. They brought back a discouraging report of the country, whereat the company became disheartened and turned back for Utah.

1874.

May 22—General Doniphan, favorably known in Church history during the Missouri persecutions in 1838, visited Salt Lake City.

June 2—One hundred Goshute Indians were baptized by the Indian interpreter, Lee, in Deep Creek, Tooele County, Utah. Hundreds of Indians were subsequently baptized at other places, and there was a general religious movement among the Lamanites.

11—Captain Gordon, of Camp Douglas, with a company of cavalry broke open the City jail and released a soldier who had been guilty of badly abusing an old and inoffensive man, Solomon P. McCurdy, ex-associate justice of Utah.

23—The anti-polygamy law, known as the Poland bill, was passed by the U. S. Senate.

July 24—The anniversary of the arrival of the Pioneers in Salt Lake Valley was celebrated by a grand juvenile jubilee in the Large Tabernacle. Four thousand singers participated.

August 3—An attempt was made by the liberal party to get possession of the polls at the city election. The U. S. deputy marshal rendered assistance, but the plot was a failure.

September 11—The U. S. marshal seized the County clerk's office of Tooele County by order of Judge McKean.

December—S. B. Axtell was appointed governor of Utah Territory.

1875.

January 10—The Utah Western Railroad was open for traffic to Black Rock, on the shore of Salt Lake.

22—The first Lamanites were married according to the order of the Holy Priesthood.

11—President Young was sentenced to confinement in the penitentiary, by Judge McKean, for alleged contempt of court.

12—After twenty-four hour's imprisonment, President Young was released by the U. S. deputy marshal.

18—The missionary judge of Utah, J. B. McKean, was superceded by the appointment of David P. Lowe.

29—The entire tribe of Sheebit Indians, numbering one hundred and forty-seven, was baptized in St. George, Utah.

31—The trial of George Reynolds for polygamy commenced in the third district court, in Salt Lake City. The following day (April 1) the jury brought in a verdict of guilty.

April 10—George Reynolds was sentenced to one year's imprisonment and a three hundred dollar fine.

19—The Territorial supreme court reversed the decision in the case of George Reynolds, owing to the illegality of the grand jury that found the bill of indictment.

July 3—Geo. W. Emery, of Tennessee, who had been appointed governor of Utah in the place of Axtell, arrived in Salt Lake City.

10—Martin Harris, one of the three witnesses to the Book of Mormon, died in Clarkston, Cache County, Utah, ninety-two years old.

August 5—Joseph A. Young died in Manti, Sanpete County, Utah.

12—A band of peaceable Indians were driven from their grain fields and lodges on Bear river by the U. S. authority. This was evidently the result of a conspiracy on the part of the citizens of Corinne.

September 1—George A. Smith, first counselor to President Young, died in Salt Lake City.

October 3—U. S. Grant, President of the United States, arrived in Salt Lake City.

29—President Young was arrested by U. S. Marshal Maxwell, by order of Judge Boreman, under charge of contempt of court.

30—Another indictment was found against George Reynolds for polygamy.

November 18—President Young was discharged from custody by order of Chief Justice White.

December 14—A bill was presented to the U. S House of Representatives to enable the people of Utah to form a constitutional and State government, and for the admission of Utah into the Union.

21—George Reynolds was sentenced to two years' imprisonment and to pay a fine of five hundred dollars.

1876.

February 18—The legislative Assembly of Utah closed its session. It had labored diligently in the interest of the people without pay. The funds that should have paid its expenses having been appropriated to pay the expenses of the U. S. courts.

April 5—The powder magazines on Arsenal Hill, north of Salt Lake City, exploded. Four persons were killed, others injured, and much damage was done to property.

22—Dom Pedro, emperor of Brazil, visited Salt Lake City with his escort.

June 13—The case of George Reynolds was argued before the supreme court of the Territory, and on the 6th of July the decision of the lower court was confirmed.

October—In the general Conference, John W. Young, son of President Young, was sustained as first counselor to President Young, instead of the late Geo. A. Smith.

1877.

January 1—The lower part of the St. George Temple was dedicated. A full organization of the Stakes of Zion was commenced.

9—The first ordinances for the dead in the St. George Temple were administered.

April 6, 7, 8—The usual general Conference of the Church was held in St. George, and the temple was fully dedicated.

25—The temple site in Manti was dedicated.

May 18—The ground for the Logan Temple was dedicated.

August 29—President Brigham Young died at his residence in Salt Lake City.

September 2—The funeral of President Young took place.

4—The Twelve Apostles took their position as the head of the Church of Jesus Christ of Latter-day Saints.

17—The corner stones of the Logan Temple were laid.

28—The corner stones of the Salt Lake Assembly Hall were laid on the southwest corner of the Temple block, Salt Lake City.

1878.

January 20—Elder Llewellyn Harris arrived in a village of the Zuni Indians, Arizona. About four hundred of these Indians, who were suffering with the small pox, were healed by his administrations.

July 11—John Whitmer, one of the eight witnesses to the Book of Mormon, died at Far West, Missouri.

This year the Book of Mormon was translated into the Swedish language.

1879.

January 5—Ex-Judge James B. McKean died at Salt Lake City.

6—The supreme court of the U. S., at Washington, unanimously confirmed the constitutionality of the anti-polygamy law of 1862, and confirmed the sentence of the lower courts upon George Reynolds.

April 7—Elder Moses Thatcher was ordained to be one of the Twelve Apostles.

14—The corner stones of the Manti Temple were laid.

30—Emma Smith, wife of the Prophet Joseph, died at Nauvoo, Illinois.

May 3—Daniel H. Wells was sentenced by Judge Emerson to two days' imprisonment in the Territorial penitentiary for alleged contempt of court, in refusing to describe the endowment clothing.

6—General Wells was released from prison, and there was a grand demonstration in his honor.

June 14—George Reynolds was re-sentenced by the third district court of Utah, and on the 16th he left Salt Lake City for Lincoln, Nebraska, to be confined in the State penitentiary.

July 2—John A. Hunter of Missouri was appointed chief justice of the supreme court of Utah. He arrived in Salt Lake City August 4th.

17—Gorge Reynolds was returned to Utah to be confined in the Territorial penitentiary.

21—Joseph Standing was shot and killed by a mob near Varnell's Station, Whitfield County, Georgia, where he labored as a missionary.

August 3—The funeral services of Elder Joseph Standing were held in the large Tabernacle, Salt Lake City, his body having been brought home from Georgia.

4—Elders Geo. Q. Cannon, Albert Carrington and Brigham Young were confined in the penitentiary for alleged contempt of court.

9—Wm. M. Evarts, secretary of State, issued his famous letter of instructions to diplomatic officers of the U. S. in various countries concerning the "Mormon" emigration.

28—Elders Cannon, Carrington and Young were released from the penitentiary.

September—The first number of the *Logan Leader* was published.

October—The murderers of Joseph Standing were acquitted by the court in Georgia.

4—The first number of the *Contributor* was issued in Salt Lake City.

10—Phineas H. Young died in Salt Lake City.

26—Elder A. P. Rockwood, one of the first seven presidents of the Seventies, died in the Sugar House Ward, near Salt Lake City.

1880.

February 28—Eli H. Murray, eleventh governor of Utah, arrived in Salt Lake City.

April 4—Public meetings were held for the first time in the Salt Lake Assembly Hall.

June 28—The Utah Southern Railroad was completed to Frisco.

July 20—According to census returns Utah had a population of 143,690, showing an increase of 56,904 since 1870.

August 17—A stately monument was erected on the grave of the martyred Joseph Standing in the Salt Lake Cemetery.

September 6—R. B. Hayes, President of the United States, and party arrived in Salt Lake City.

October—At the general Conference, commencing on the 6th, the First Presidency of the Church was re-organized with John Taylor as President, and Geo. Q. Cannon and Jos F. Smith as counselors. The vacancies thereby occurring in the quorum of the Twelve were partly filled by the calling of Francis M. Lyman and John Henry Smith to the Apostleship. These two brethren were ordained Apostles October 27th.

28—The first number of the *Bear Lake Democrat* was issued in Paris, Bear Lake County, Idaho.

November 2—A general election for a delegate to Congress was held in Utah. George Q. Cannon got 18,568 votes and Allen G. Campbell, the Liberal candidate, 1,357.

This year the Utah Eastern railroad was built from Coalville to Park City.

1881.

January 8—Notwithstanding that Geo. Q. Cannon was elected delegate to Congress with 17,211 majority, Governor Eli H. Murray issued a certificate of election to the minority candidate, Allen G. Campbell, contrary to law.

20—Geo. Reynolds was released from the penitentiary, his term of imprisonment having expired.

June—Three railroads, namely the Utah Central, Utah Southern and the Utah Southern Extension, were consolidated under one corporation by the name of the Utah Central Railway.

July 16—Joseph Young, senior brother of the late President Young and first president of all the Seventies, died in Salt Lake City.

September 28—Hon. John M. Bernhisel died in Salt Lake City.

October 3—Apostle Orson Pratt died at his residence, Salt Lake City.

1882.

January 8—The Salt Lake Assembly Hall was dedicated.

This month the Utah election case was submitted to the committee on elections after considerable debate in the House of Representatives.

February 16—The Edmunds bill was passed by the U. S. Senate. As soon as this became known in Utah, three petitions asking Congress to send a deputation to investigate the affairs in the Territory before undertaking any hostile legislation against the people, were prepared and got about 75,000 signatures. Congress, however, paid no attention to these petitions.

March 14—The Edmunds Bill was passed by the House of Representatives. A few days later it was signed by the President and thus became law.

April 10—A convention, consisting of delegates from all the Counties of Utah, met in Salt Lake City, for the purpose of framing a State constitution and again petitioning Congress to admit Utah into the Union as a State. Regular meetings were held until the 27th, when the constitution was prepared and accepted by all the members of the convention.

19, 20—The Utah election case was argued in the House of Representatives, and Geo. Q. Cannon was denied his seat in Congress on account of polygamy. The original accusation that he was not a citizen of the U. S. was ignored.

June 6—The State convention again met in Salt Lake City and prepared a petition to Congress for Utah's admission into the Union. The following gentlemen were chosen as delegates to go to Washington to present the same in Congress: W. H. Hooper, John T. Caine, James Sharp, W. W. Riter, F. S. Richards, D. H. Peery and Wm. D. Johnson, Jun.

10—Levi W. Hancock, one of the seven presidents of all the Seventies, died in Washington, Washington County, Utah.

17—Liberty Park, Salt Lake City, was formally opened to the public.

July 17—The Deseret Hospital in Salt Lake City was dedicated and opened for business.

August 1—The first number of the *Utah Journal* was issued in Logan, Cache County, Utah, instead of the *Logan Leader* which was suspended.

18—The Utah Commission, consisting of five men, appointed by the President of the U. S. in accordance with the Edmunds bill, arrived in Salt Lake City, and went to work almost immediately preparing for the November election.

September 16—Gov. Murray issued a proclamation appointing a great number of men to fill local offices, which were considered vacant on account of the August election not being held. But as a clause in the Utah statutes declares that such officers should hold over until their successors are elected and qualified, the present officials refused to recognize the governor's appointees as their successors. The case was taken into the courts.

October—In the the general Conference, Abraham H. Cannon was chosen to fill one of the vacancies in the presidency of the Seventies.

13—George Teasdale and Heber J. Grant were chosen by revelation to fill the vacancies in the quorum of the Twelve and Seymour B. Young to be one of the first seven presidents of the Seventies. These three Brethren were ordained on the 16th.

November 7—A general election was held in Utah in which the People's candidate, John T. Caine, got 23,039 votes and the Liberal candidate, Philip T. Van Zile, only 4,884 votes.

December 30—Hon. William H. Hooper died in Salt Lake City.

1883.

February 18—John Van Cott, one of the first seven presidents of all the Seventies, died at his residence, near Salt Lake City.

RELIGION OF THE LATTER-DAY SAINTS.

FIRST PRINCIPLES—FAITH, REPENTANCE, BAPTISM, GIFT OF THE HOLY GHOST, ETC.

THE religion of the Latter-day Saints consists of doctrines, commandments, ordinances and rites revealed from God in the present age. They are not taken from the Bible, but nevertheless are in complete harmony therewith. The first principle of that religion is faith in God and in Jesus Christ; the next is repentance from all sin; then follows baptism for the remission of sins, as a preparation for the gift of the Holy Ghost, bestowed by the laying on of hands by men having authority from heaven to administer in these sacred ordinances. Obedience to these principles is necessary to membership in the Church of Jesus Christ of Latter-day Saints.

Faith in God is the beginning of religion, because no one will attempt to approach the Deity or serve Him in any way without believing in Him. Connected with this is faith in Jesus Christ as the Son of God and the Savior of mankind, because the Father is to be worshiped in the name of the Son, and through Him comes all blessings from the Father. All things created are of God by and through His well-beloved Son. This faith comes through the authorized preaching of the word of God—the gospel of Jesus Christ. In this is proclaimed the true character of Deity. That He is the Father of the human family. That men are in His image and likeness because they have sprung from Him. Therefore He is an individual, not a mere essence without form. God is a spirit, but so is a man. And as the spirit of man is an entity and clothed in an earthly body, so God is a person dwelling in a spiritual body. Jesus is in His express image and likeness, and the first-born of all the sons of God in the spirit while He is the Only Begotten in the flesh. These glorious and exalted Beings, with the Holy Ghost, which is a spirit diffused throughout the universe, form the eternal and Almighty God-head.

Faith in God and in Jesus Christ truly aroused in the soul, repentance follows as its first-fruits, because the conviction of sin springs from the perception of God's existence and authority, and man's unworthiness, and the desire and determination are brought forth to turn from evil and transgression to righteousness and obedience. Sorrow for sin is but the beginning of repentance; in its completeness there is a fixed resolve to do right and avoid wrong in future.

Repentance does not of itself bring remission of sins, any more than ceasing to contract debts liquidates personal liabilities. Christ died that remission of sins might come to all men through their acceptance of His atonement and obedience to its conditions. Baptism, or immersion in water by one authorised of God to administer it, is ordained to convey the remission of sins that comes through the shedding of Christ's blood. The repenting believer, having died to sin, is buried in the water in the name of the Father, and of the Son, and of the Holy Ghost, and brought forth again. Thus he is buried with Christ in baptism and is born again, of the water, coming forth unto newness of life. Being purified from sin he is prepared to receive the Holy Ghost, which dwelleth not in unclean tabernacles. This gift is conferred upon him by the imposition of hands. Men having authority from God to do so, lay their hands upon his head and confirm him a member of the Church of Christ, imparting to him the gift of the Holy Ghost. This is a witness to him of his acceptance with God, the remission of his sins and the truth of the religion he has obeyed. And this also is a testimony to him of the divine authority of those who taught this gospel and administered its ordinances to him.

All persons of every age and race and tongue who obey this form of doctrine receive of the same Divine Spirit. This brings them to a unity of the faith and makes them, so far, of one heart and mind. It brings forth the fruits of love, joy, peace, patience, brotherly kindness and charity and confers spiritual gifts such as healings, miracles, tongues, the interpretation of tongues, discernment, visions, dreams, prophecy, revelation, etc. These confirm the faith of the members of the

Church and give them pleasure and satisfaction. By continuing in holiness before the Lord they approach nearer and nearer to Him and continually learn more of His ways, thus growing in grace and in the knowledge of the truth.

Children who have not arrived at the years of accountability cannot receive baptism. Faith and repentance are essential forerunners of this ordinance. They cannot believe, and have nothing to repent of. They have no personal sins to be remitted, therefore baptism is not necessary in their case. But they are taken to the Elders and are blessed and named and, when eight years old, having been instructed in the first principles of the gospel, they may exercise faith, be brought to repentance and then baptized in their youth and become members of the Church of Christ. Infant sprinkling is wrong and displeasing in the sight of God because entirely unauthorized by Him.

Authority to administer in the name of the Deity must of necessity come from God. This involves revelation. There having been no communication with heaven for hundreds of years, since the ancient apostles fell asleep men having ceased to expect revelation, the world was without divine authority to administer gospel ordinances until Joseph Smith, being ordained under the hands of heavenly messengers was duly authorized to baptize for the remission of sins, confer the Holy Ghost by the laying on of hands and administer all other ordinances belonging to the gospel. By John the Baptist, he was ordained to the lesser or Aaronic Priesthood, and by Peter, James and John, to the higher or Melchisedek Priesthood, receiving the Holy Apostleship and the keys of the kingdom with power to seal on earth so that it might be sealed in heaven. The following epitome of doctrine was arranged by him and is a succinct declaration of the chief tenets of the religion of the Latter-day Saints:

ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

2. We believe that men will be punished for their own sins, and not for Adam's transgression.

3. We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

4. We believe that these ordinances are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.

5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.

6. We believe in the same organization that existed in the primitive church, viz.: apostles, prophets, pastors, teachers evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.

11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where or what they may.

12. We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to *all men;* indeed we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

RESURRECTION AND ETERNAL JUDGMENT.

Among the leading principles of the Latter-day Saints' faith are the resurrection of the dead and eternal judgment.

The revelations of God to the Church unfold not only the doctrine of life after death—the life of the spirit when the body is dead, but of the future resuscitation of the body without which the individual would be imperfect. Death came into this world through transgression. The law of God is the law of life. Sin is the transgression of the law. The wages of sin is death. Christ's blood was shed for the remission of sin. He is "the Lamb of God that taketh away the sin of the world." As in Adam all die, so in Christ shall all be made alive. Death is universal, so will be the resurrection. The remedy is as great as the disease; the redemption is as broad as the fall.

Jesus holds the keys of the resurrection. Immediately after His own resurrection others were raised from the dead and appeared to the disciples in Jerusalem. When Jesus comes in the clouds of heaven to reign as King of kings and Lord of lords, He will call forth from the tomb the sleeping dust of His Saints; their spirits and bodies will be re-united and being quickened by the eternal Spirit and not by corruptible blood they will be immortal and incorruptible. Their bodies will be tangible though spiritual. The dead in Christ will rise first. They who have been planted in the likeness of His death, being buried unto Him in baptism, will be in the likeness of His resurrection and have glorified bodies which will be celestial.

After the great millennial day—a thousand of our years—has passed, the rest of the dead, every one in his order, will be brought forth and be judged according to his works. The just who knew not the gospel of Christ in the flesh will precede in the resurrection those who were unjust. But all the race, in their bodies, will appear before the judgment seat and render account for every earthly act not remitted through the ordinances of the gospel. Eternal justice mingled with mercy will govern the judgment. Some will eventually inherit the terrestrial glory and others the telestial glory. There is one glory of the sun, which is celestial; there is another glory of the moon, which is terrestrial; there is another glory of the stars, which is telestial, and as one star differs from another star in glory, so will it be in the resurrection and redemption. Last of all are the sons of perdition who inherit no glory, but, having sinned against light and knowledge, perverted the power bestowed upon them to reach the celestial, turned from light wilfully into darkness, and committed the unpardonable sin, they will go away into outer darkness with the devil and his angels and suffer the second death.

Justice and judgment will thus be dealt out to all by Him who is eternal. Christ's work of redemption will be perfected. Everything saveable will be saved. Nothing that the Father hath given Him will be lost. But there are many mansions in the heavenly kingdom, and each redeemed soul will dwell in that condition for which it has been fitted by probation and experience. The righteous of every age, the Saints of former and of latter days, will dwell in the presence of the Father and the Son and be like them in glory and power and majesty and dominion, having the keys to all the hights and depths of things both temporal and spiritual. And all others of all nations and periods will find their level and place in the eternal kingdom—though not in the immediate society of the exalted ones—where they can enjoy an existence, bow the knee to the King of kings and serve Him who is over all, the light and the life, the joy and the glory of all things for ever and ever.

TITHING.

The Church of Jesus Christ of Latter-day Saints is financially sustained by tithes and offerings. Tithing is enjoined upon all its members by divine commandment. Yet it is a free will offering. The law of tithing in its fulness requires the surplus property of members coming to Zion to be paid into the Church as a consecration, and after that, one tenth of their interest, or increase, or earnings annually. This is to be holy unto the Lord, to be used for the benefit of the poor, the widows and the fatherless, the building of temples and other sacred edifices, the support of those engaged in Church business and for general Church purposes. There are no salaried preachers in the Church. Every man holding the priesthood is expected to be ready to act in his office at home or abroad without pay. He has received the gospel freely, he must be willing to impart it freely. It is without money and without price. But men who are engaged in business pertaining to the Church which, by taking up all or most of their time, prevents them from engaging in business for their own support, are sustained from the tithing fund as determined by the proper authorities.

The payment of tithing is a duty enjoined as much upon the leaders of the Church as upon its members. No one in the Church is exempt from it; yet it is not compulsory but is a privilege, and every one is placed upon his honor, for it is a matter between himself and his God. It is paid to the Bishop who must render a strict and detailed account of his receipts and disbursements, and the whole financial system, in the hands of the Bishopric, is supervised and directed by the trustee in trust, an auditing committee investigating and reporting the accounts periodically to the Church in conference assembled.

The payment of tithing is an acknowledgement of the proprietary rights of Deity as the Lord of the manor. The earth is the Lord's and the fulness thereof. He requires the tenth of the increase to be used under His authority for His Church and Kingdom. There are promises attached to the law which can only be received through obedience. Preservation, temporal prosperity, the privileges of the Lord's holy temples and other blessings attach to this requirement and those who neglect its observance have no claim upon the promises.

Offerings are received by the free gift of the donors for the building of temples, the gathering of the poor from all parts of the earth, the erection of houses of worship and other worthy objects. The first Thursday of each month is set apart as a fast-day when meetings are held in the several wards or branches of the Church and offerings are received for the benefit of the poor that no one may lack for the necessaries of life. The support of the indigent is one of the special obligations of the Church. The liberal heart is loved of the Lord and opportunites are ever open to do good with temporal wealth; but collection plates and contribution boxes do not form any feature of the public worship of the Latter-day Saints.

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CONTINUED REVELATION—BAPTISM FOR THE DEAD.

One of the chief characteristics of the religion of the Latter-day Saints, distinguishing it from all others in Christendom, is its doctrine of continued divine revelation. This is formulated in the ninth of the foregoing articles of faith. While the various sects and churches profess belief in the revelations contained in the Bible, they do not believe that God speaks to man now or that He will again manifest Himself as in days of old. But the Latter-day Saints claim that God has spoken from heaven to Joseph Smith, that angels have descended from heaven to earth in the nineteenth century, and that revelation and inspiration are yet enjoyed and will be continued. All the doctrines briefly enunciated above have been received in this manner, and since their revelation, others have been communicated from the same source. Thus the religion of the Latter-day Saints is progressive. It cannot be defined in a written creed. It is added to by the revelations of God as the capacities of the Saints enlarge and the needs of the Church increase. Divine direction is also given according to the varying circumstances of the people of God individually and as an organization. Every member of the Church is entitled to the blessings of divine communion and revelation for his or her own comfort and guidance. Revelations for the whole Chuch are only given through its President, who is its earthly head and holds the keys of the kingdom and of the oracles of God for the government and enlightenment of the body.

Among the later revelations to the Church are the doctrines of baptism for the dead, and celestial marriage. As there was no authority among men to administer the ordinances of the gospel from the days of the early apostles or shortly after, to the time of the restoration of the Priesthood to Joseph Smith the Prophet, all the baptisms during the intervening period were void. The administrations of men, however good and sincere they might be, when not divinely commissioned could not be acknowledged in heaven. God accepts only such things done in His name as are performed under His authority and in the way that He has appointed. Many millions of people have died without being born of the water and of the Spirit. "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." Many millions more have passed away without ever hearing the name of Jesus Christ. "There is none other name under heaven given among men, whereby we must be saved." Either these must all be lost or there must be some further plan of redemption than that known to Christian orthodoxy. This has been revealed in the doctrine of baptism for the dead connected with the preaching of the gospel to departed spirits.

When Christ's body was lying in the tomb after His crucifixion, He, in the spirit, was preaching the gospel to the Spirits in prison who had been disobedient in the days of Noah. So in like manner the gospel is to be preached to all who have not heard it while in the body, "that they may be judged according to men in the flesh and live according to God in the spirit." Baptism being an essential part of the gospel, and the earthly element of water being essential to its administration, believing and repentant spirits cannot obtain its benefits by personal attendance to that rite. Their living friends are therefore permitted to take their names and be baptized in their stead, the ceremony being duly witnessed and recorded on earth and accepted and ratified in heaven. This ordinance must be administered in a place properly prepared, in a temple built according to a divine pattern. Other ordinances necessary for the perfection of the sons and daughters of God, the uniting of the hearts of the fathers to the children and of the children to the fathers, may also be administered by proxy, the living in behalf of the dead. Those who thus officiate become saviors on Mount Zion under the Captain of their salvation, who died in behalf of all His brethren and in His agony and bloody death set His everlasting seal to the doctrine of salvation by proxy.

CELESTIAL MARRIAGE.

Polygamy

Marriage is regarded by the Latter-day Saints as a divine institution. It is not a mere civil contract, but a sacrament. The first marriage on record was solemnized by the Deity in person. It involves not only the free choice of the partners in the union, but the seal and consent of the Almighty, and if this is not secured, the marriage is not acknowledged in heaven. The ceremony must therefore be performed by one having authority from God to solemnize it. Secular marriages may be valid in human law and answer the purpose of social order and necessity, but they are not according to divine law and therefore not acceptable to God.

Celestial marriage is eternal marriage. That is, it is binding not only till death, but after death and throughout all eternity. According to the revelation on this subject all the marriages entered into without divine authority are dissolved by death. They are usually contracted for this life only. The marriage service of the religious sects as well as the similar contract of all civil marriages only contemplates a union until death. When either party dies the contract terminates. The offspring of the union do not then belong to the parents. They have no claim upon each other nor upon the children when they are out of the flesh, nor in or after the resurrection.

If a couple were to make a covenant with each other for an eternal marriage, unless it was solemnized by one having authority from God to join them in this manner it would be without force or effect. And if such a marriage were solemnized by a professed servant of God who had not received the keys of the sealing power, it would not be recognized in heaven and would therefore be void in the eternal world.

Celestial marriage is entered into by those who have obeyed the gospel and become the sons and daughters of God by adoption. The ceremony is performed by the man who holds the keys of this power, or one deputed by him, he having received them through the revelations of God and the holy anointing and ordination. The parties are sealed by the Holy Spirit of promise through this medium. The woman is given to the man and they become one flesh. That which is thus sealed on earth is sealed in heaven, and is as valid as though performed in person by the Deity. It cannot be dissolved by human agency nor sundered by the shafts of death. The parties may be separated by distance or the decease of either, but the matrimonial union remains while eternal ages roll.

And the family structure reared upon this enduring basis will survive the changes of time and the processes of nature, and the resurrection from the dead will establish it to endure and increase forever. The children born in this everlasting covenant of marriage are legitimate heirs to its blessings, and to the Priesthood with its powers and gifts which reach within the veil, and they form the beginning of a kingdom and a dominion for the parents which will be continually enlarged in numbers and glory, and majesty and splendor, while the cycles of duration succeed each other in never-ending procession.

If a wife thus sealed to her husband should precede him in that death which awaits all humanity, it would be his privilege to wed another. The second wife, or third if the second should die, would be sealed to him in the same manner as the first. They would all be his equally. In the resurrection he would have three wives, with their children, belonging to him in the everlasting covenant. Thus he would have plural family relations in the kingdom of heaven, and be suitable company for Abraham, Isaac and Jacob and other ancient worthies, who obtained the favor of God and held communion with Him while in the flesh and whose names have been celebrated in sacred scripture. If the husband should die leaving the wife on earth it would be her privilege, if she felt so disposed, to be married under the divine authority to another man for time only, so that in the resurrection she might take her place by the side of her celestial spouse to whom she was sealed forever. If any offspring should result form the temporary union, they would go with the woman and be numbered in the family of her eternal partner.

If a man raised from the dead with a glorified body in the likeness of the Redeemer may have more than one wife through successive marriages in this world, there can be nothing unholy in that extended family connection. If it is right in that holy estate why not in this? The revelation on celestial marriage declares that if given to him in the everlasting covenant in the way appointed of God, he is not under condemnation but is justified in receiving more wives than one. They are sealed to him and become his, and he cannot commit adultery with them because they are his and his alone, given to him by the Almighty that a righteous seed may be raised up who will have faith in and serve God. Each wife thus sealed to him becomes part of him, one as much as another. None of them are concubines, or mistresses, or mere ministers of lust. Matrimony is a holy estate, and being an eternal contract it has obligations which are pure and sacred and should be inviolable.

The primary objects of marriage are companionship and procreation. Animal gratification is not its high purpose. Plural marriage properly entered into, or celestial marriage in its complete form, is a check to license, and promotes control instead of indulgence, placing the true objects of wedlock in distinct pre-eminence. Every virtuous woman should have the opportunity to be married, and that to a good man whom she would prefer above all others. This in many instances would involve plural marriage, and if encouraged would prevent brutal and corrupt men from obtaining control of the bodies of sensitive and chaste women, and render less frequent ill-assorted and misery-breeding unions.

Celestial marriage in its fulness is ordained of God. It is an establishment of religion. Its revelation, celebration, spirit and practice are eminently religious. It is ecclesiastical in its nature and government. It is therefore outside the domain of constitutional law. Being within the pale of the Church, its free exercise cannot of right be prohibited. It is not of the essence of bigamy, a crime which has been for ages under the ban of the secular law. It involves no wrong to or deception of any of the parties. It is entered into by common consent under religious direction, and is prompted by religious motives with religious objects in view. But bigamy implies the forsaking of one wife, the social ruin of another, and the deception of all.

Celestial marriage as believed in by the Latter-day Saints, lays firm and secure the foundations of the family and the home. It promotes union, impartiality, unselfishness, patience, forbearance, self-restraint and all the Christian virtues. It opens the way for all women who wish to marry to fill the measure of their creation. It prevents cohabitation at improper seasons and thus renders probable a healthy and vigorous posterity. It reaches within the vail, opens to view the future glories of the redeemed, shows how the innumerable creations of God may be peopled with intelligences, and leads its enlightened votaries to lives of purity and fidelity to fit them for eternal associations in realms of light, where the joys of the family circle shall be intensified and perpetuated in the fullness of glory and immediate presence of the Majesty on High.

SYSTEM OF PROSELYTING.

The system of making converts to their faith, is not the least peculiar feature of the religious life of the Latter-day Saints. The stranger is usually surprised beyond measure to learn the vast extent of missionary labor which has been performed since the sixth day of April, 1830, by this people; and is also filled with wonder to discover that this vast work has been and is being accomplished without excitement and without the aid of those ponderous special proselyting associations so popular and apparently so requisite among other denominations of Christians. The very nature of the faith of the "Mormons" is such as to require early and unceasing efforts toward the conversion of their fellow-men to a belief in the divinity of Joseph Smith's mission upon the earth. The first and most important reason for their strong devotion to this particular feature of their religion is this: they deem it a sacred duty—having been commanded by God—that they should convey the message of salvation to "all nations, kindreds, tongues and people." In pursuit of this object the Church early sent its proselyting ministers through the various regions of our own country and then into foreign lands. The system originally adopted is still adhered to, with only the necessary changes to meet the advancement in means of travel and methods of communication.

Twice each year—at the annual and semi-annual conferences held in Salt Lake City, a number of the faithful Elders of the Church are selected by the authorities and "called" by the assembled Saints to visit the various inhabited regions of the globe, as messengers of God's mercy to mankind. There are no absolute requirements as to age, social condition or scholastic acquirements. Many of them are so young as to excite feelings of ridicule in the minds of the learned clergy of the world; some of them are aged, having grown while the Church has been rising from comparative insignificance into a prominence which is marvelous; some are rich and some are poor in this world's good; some are highly educated and some have never had opportunities for general study; some are farmers and artisans, and some are merchants and professional men. But as a rule all are, or at least soon become, well-versed in the Biblical lore. They are men of integrity and personal purity. And they are deeply imbued with a faith in the holiness of their cause. Traveling without purse or scrip, and relying upon their Maker, whose behests they are obeying, they cheerfully leave family and friends and go forth dauntlessly to their work. Sometimes their mission is to the state or country of their birth, and at other times it is to strange and far off lands, with whose people and language and customs they are totally unacquainted. But wherever the field, each one of these devoted persons makes faithful proclamation of his tidings. He testifies that God has once more revealed Himself to His children, and he calls upon all who hear the message to speedily repent "for the hour of His judgment is come." If his words prove convincing, he is ready to take believers down into the waters of baptism and to confirm upon them the gifts which follow this act of faith. If, on the other hand, his testimony be ignored, he consoles himself with the knowledge that he has done his part toward declaring God's warning unto the inhabitants of the earth, and that to the Lord must answer be made for the rejection of His truth.

Each mission is presided over by some Elder selected by the general authorities of the Church; and the minor divisions of branches, conferences, etc., have their officers in proper rank and succession. The Utah missionaries remain in their fields of labor from two to four years, and until released by competent authority to return home.

In their work of propagandism the Elders of the Church have visited nearly all the civilized, and some few semi-civilized peoples upon the globe. Proclamation of the tidings, followed by thousands of conversions, has been made in every state and territory of the union. The British possessions on this continent have been visited, as have also been Mexico, the Antilles, and Brazil, Peru and other regions of South America. The labor has been prosecuted in England, Scotland, Wales, Ireland, Germany, Switzerland, France, Italy, Denmark, Sweden, Norway, Iceland, Finland, South Africa, India, the East Indies, China, Australia, New Zealand, the Society Islands, and the Hawaiian Islands. Nor has the work ceased. Missionaries are still preaching in most, of the lands mentioned, and their success, especially in the United States and other countries, where they gain the attention of the thinking people, is certainly suffering no diminution.

Among the principles expounded to the converts is the law of gathering; and from the time that a believer takes upon himself the name of "Latter-day Saint," his strong wish is to unite with the people in Utah. The worldly circumstances of a portion of the converts are very favorable; and when these well-to-do classes emigrate to Zion they frequently bring with them companies of their poorer brethren and sisters. By these means hundreds and thousands have been brought from the comparative serfdom of other lands, to join with their fellow-believers in a region of plenty and liberty. But all this private effort would prove totally inadequate to the situation; so there is in the Church an organization known as the Perpetual Emigration Fund Company, which makes advances of money to assist the faithful to Utah and adjoining districts. These timely loans are usually repaid with great promptness and scrupulous exactitude by the grateful Saints after their arrival and settlement in Zion. And so the fund is kept in constant motion. Dropping from consideration for a moment, the ecclesiastical feature of the work, and viewing the company as a temporal organization, there is no person who will not acknowledge that its efforts and accomplishments are grand. The very large majority of the converts made in the United States are thrifty, sensible people who, having enjoyed the benefits afforded to citizens of this republic, are quite able to migrate from their homes in "the States" to Utah. But great numbers of converts in European countries, while probably as well-educated and equally intelligent, have not the same opportunities possessed by their American brethren for the exercise of thrift. Except for this beneficient system, they would be compelled to remain in the over-crowded lands of their birth; while this new country, which needs population to assist its development, would be deprived of hundreds of its most industrious settlers.

TEMPLE BUILDING.

A characteristic work of the Latter-day Saints is temple building. The strong feeling which inspires them in this mighty labor is the faith that the divine promise may be redeemed, and "Jesus Christ, the Son of God, * * * * come suddenly to His temple." Such an animating and well-grounded hope is necessary with the people; because to accomplish the realization of their wish in this regard—as in many other particulars of their belief—devotion and self-sacrifice are necessary. Without a definite knowledge that their labor would not be in vain, no people under the harsh circumstances which surround an unpopular community, could have brought to completion structures of such cost and magnitude as have been erected by the Latter-day Saints. As early as 1830, the year in which the Church was organized, in revelation, God spoke of temples. And His instructions and commands have continued until the present day. In a revelation given to Joseph Smith January 19, 1840, at Nauvoo, Illinois, the Lord says:

> "Therefore, verily I say unto you, that your anointings and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices, by the sons of Levi, and for your oracles in your most holy places, wherein you receive conversations, and your statutes and judgments, for the beginning of the revelations and foundation of Zion, and for the glory, honor, and endowment of all her municipals, are ordained by the ordinance of my holy house which my people are always commanded to build unto my holy name."

In consonance with express command from the Almighty, the people who represent His cause in this "last dispensation" have given great attention to this subject. The first site chosen for a temple was at Independence, Missouri, August 3rd, 1831. Next was the temple at Kirtland, Ohio, the corner stone of which was laid July 23rd, 1833. Then came the site at Far West, Missouri, located July 4th, 1838; and then the temple at Nauvoo, commenced on the eleventh anniversary of the organization of the Church, April 6th, 1841. Of the four mentioned, but two temples were completed—that at Kirtland and the one at Nauvoo. In both of these, however, ordinances were administered before the Saints were driven to some other region. These sacred places, whether complete or still unfinished, were the last to be deserted by the people who had built them. Personal wealth could be yielded up to gratify insensate hate without any unreasonable reluctance. But the places sanctified to the people, by the sacrifices which had been made to build them, by the promise of their Savior that within such walls would He visit His people, by all the holy memories of their dead, for whom they had performed religious rites made sacred by their belief, were not forsaken without violence to their strongest feelings. There are yet living many men who labored in the construction of these buildings, and they say that when persecution was at its hight, and exodus seemed inevitable, the work did not relax in the least but was accelerated. It was one of the missions of the people to build these houses unto the Lord; and though their being driven from the scenes of their loving labor before fruition was an imminent probability, neither their obligation nor their desire was lessened. But to-day all these sites and temples are in the hands of opponents of the Church.

There have been up to this date four temple sites appointed in Utah—at Salt Lake, St. George, Manti and Logan. The building at Salt Lake will be the largest and costliest of the number. This magnificent edifice was begun February 14th, 1853, and is now in a very advanced stage, the walls being nearly up to the square. It is built of granite and, almost white, already presents an imposing sight. It is the first object to attract the eye of the tourist in Zion. The description of the structure as given by the architect, Truman O. Angell, is as follows:

"The center of the temple is 156 feet 6 inches due west from the center of the east line of the block. The length of said house, east and west, is 186½ feet, including towers, and the width 99 feet. On the east end there are three towers, as also on the west. Draw a line north and south 118½ feet through the center of the towers, and you have the north and south extent of ground plan, including pedestal.

"We depress into the earth, at the east end, to the depth of 16 feet, and enlarge all around beyond the lines of wall 3 feet for a footing.

"The north and south walls are eight feet thick, clear of pedestal; they stand upon a footing of 16 feet wall, on its bearing, which slopes 3 feet on each side to the hight of 7½ feet. The footing of the towers rise to the same hight as the side, and is one solid piece of masonry of rough ashlars, laid in good lime mortar.

"The basement of the main building is divided into many rooms by walls, all having footings. The line of the, basement floor is 6 inches above the top of the footing. From the tower on the east to the tower on the west, the face of the earth slopes 6 feet; four inches above the earth on the east line, begins a promenade walk, from 11 to 22 feet wide, around the entire building, and approached by stone steps on all sides.

"There are four towers on the four corners of the building, each starting from their footing, of 26 feet square; these continue 16½ feet high, and come to the line of the base string course, which is 8 feet above the promenade walk. At this point the towers are reduced to 25 feet square; they then continue to the hight of 38 feet, or the hight of the second string course. At this point they are reduced to 23 feet square; they then continue 38 feet high, to the third string course. The string courses continue all around the building, except when separated by buttresses. These string courses are massive mouldings from solid blocks of stone.

"The two east towers then rise 25 feet to a string course, or cornice. The two west towers rise 19 feet and come to their string course or cornice. The four towers then rise 9 feet to the top of battlements. These towers are cylindrical, having 17 feet diameter inside, within which stairs ascend around a solid column four feet in diameter, allowing landings at the various sections of the building. These towers have each 5 ornamental windows on two sides, above the basement. The two center towers occupy the center of the east and west ends of the building, starting from their footing 31 feet square, and break off in sections in line with corner towers to the hight of the third string course. The east center tower then rises 40 feet to the top of battlements; the west center tower rises 34 feet to the top of battlements. All the towers have spires, the details of which are not decided on.

"All these towers, at their corners, have octagon turrets, terminated by octagon pinnacles 5 feet diameter at base, 4 feet at first story, and three feet from there up. There are also on each side of these towers two buttresses, except when they come in contact with the body of the main building. The top of these buttresses show 48 in number, and stand upon pedestals. The space between the buttresses and turrets is 2 feet at first story. On the front of two center towers are two large windows, each 32 feet high, one above the other, neatly prepared for that place.

"On the two west corner towers, and on the west end, a few feet below the top of battlements, may be seen in bold or alto relievo, the great dipper, or Ursa Major, with the pointers ranging nearly towards the north star. (Moral, the lost may find themselves by the Priesthood.)

"I will now glance at the main body of the house. I have before stated that the basement was divided up into many rooms. The center one is arranged for a baptismal font, and is 57 feet long by 35 feet wide, separated from the main wall by four rooms, two on each side, 19 feet long by 12 wide. On the east and west sides of these rooms are four passages 12 feet wide; these lead to and from by outside doors, two on the north and two on the south. Further east and west from these passages are four more rooms, two at each end, 28 feet wide by 38½ long. These and their walls occupy the basement. All the walls start off their footings, and rise 16½ feet, and there stop with ground ceiling.

"We are now up to the line of the base string course, 8 feet above the promenade, or steps rising to the temple, which terminates the cope of pedestal, and to the first floor of said house. This room is joined to the outer courts, these courts being the width between towers, 16 feet by 9 in the clear. We ascend to the floors of these courts (they being on a line with first floor of main house) by four flights of stone steps 9½ feet wide, arranged in the basement work; the first step ranging to the outer line of towers. From these courts doors admit to any part of the building.

"The size of the first large room is 120 feet long by 80 feet wide; the hight reaches nearly to the second string course. The room is arched over in the center with an elliptical arch which drops at its flank 10 feet, and has 38 feet span. The side ceilings have ½ elliptical arches which start from the side walls of the main building, 16 feet high, and terminate at the capitals of the columns or foot of center arch; at the hight of 24 feet. The columns obtain their bearings direct from the footings of said house; these columns extend up to support the floor above.

"The outside walls of this story are 7 feet thick. The space from the termination of the foot of the center arch to the outer wall, is divided into 16 compartments, 8 on each side, making rooms 14 feet by 14, clear of partitions, and 10 feet high, leaving a passage 6 feet wide next to each flank of center arch, which is approached from the ends. These rooms are each lighted by an elliptical or oval window whose major axis is vertical.

"The second large room is one foot wider than the room below; this is in consequence of the wall being but 6 feet thick, falling off six inches on the inner, and six on the outer side. The second string course provides for this on the outside. The rooms of this story are similar to those below. The side walls have 9 buttresses on a side, and have 8 tier of windows, 5 on each tier.

"The foot of the basement windows are 8 inches above the promenade, rise 3 feet perpendicular, and terminate with a semi-circular head. The first story windows have 12 feet length of sash to top of semi-circular head. The oval windows have 6½ feet length of sash. The windows of the second story are the same as those below. All these frames have 4½ feet width of sash.

"The pedestals under all the buttresses project at their base 2 feet; above their base, which is 15 inches by 4½ feet wide, on each front, is a figure of a globe 3 feet 11 inches across, whose axis corresponds with the axis of the earth.

"The base string course forms a cope for those pedestals. Above this cope the buttresses are 3½ feet, and continue to the hight of 100 feet. Above the promenade, close under the second string course, on each of the buttresses, is the moon represented in its different phases. Close under the third string course, or cornice, is the face of the sun. Immediately above is Saturn with her rings. The buttresses terminate with a projected cope.

"The only difference between the tower buttresses, and the one just described, is, instead of Saturn being on them, we have clouds and rays of light descending downwards.

"All of these symbols are to be chiseled in bas relief on solid stone. The side walls continue above the string course, or cornice, 8½ feet, making the walls 96 feet high, and are formed in battlements, interspersed with stars.

"The roof is quite flat, rising only 8 feet, and is to be covered with galvanized iron, or some other metal. The building is to be otherwise ornamented in many places. The whole structure is designed to symbolize some of the great architectural work above.

"The basement windows recede in, from the face of outer wall to sash frame, 18 inches, and are relieved by a large caveto. Those windows above the base recede from face of wall to sash frame, 3 feet, and are surrounded by stone jambs formed in mouldings, and surmounted by labels over each, which terminate at their horizon, excepting the oval windows, whose labels terminate on columns which extend from an enriched string course, at the foot of each window, to the center of major axis. All the windows in the towers are moulded, and have stone jambs; each being crowned with label mouldings.

"The whole house covers an area of 21,850 feet."

This temple has already cost an immense sum of money and much more will be expended before its completion. Some years will yet elapse before it will be ready for dedication.

The next place chosen was at St. George. Ground was broken November 9th, 1871, and so rapidly thereafter did work progress, that on April 6th, 1877, the structure was consecrated for holy purposes, in presence of the general conference of the Church. This building is 141 feet, 8 inches long, 93 feet, 4 inches wide, and is 84 feet high measuring from the ground to the top of the parapet only. Its cost was $800,000.

The site at Manti was next chosen and ground broken April 25th, 1877. The structure when completed will be 172 by 95 feet. It will measure 82 feet from the ground to the square; and will have two towers reaching respective hights of 179 and 169 feet. The temple stands upon a hill, and is reached by a succession of terraces from below, upon which immense amounts of labor and material have been expended.

The temple at Logan was actively begun on the 17th of September, 1877. It is now nearly completed. The building is 171 feet long, 95 wide, and 86 high, with two towers—the one at the eastern end being 155 feet and the one at the western end being 143 feet high. Its cost is about half a million dollars. The building stands on a good elevation of land overlooking the city of Logan and the entire valley surrounding.

These structures are all built of stone, and are of great strength and beauty. No cost has been spared to fill them with fair workmanship of faithful hands; and no expenditure has been deemed a vain sacrifice. The tithes of the Church and free-will offerings of the people furnish the means for these works, and they truly become labors of love.

THE PRIESTHOOD.

THE Church of Jesus Christ of Latter-day Saints believes in a divinely inspired Priesthood. It claims to possess such a Priesthood, and by its authority to administer all the ordinances of the gospel as required by the Lord Jesus Christ. It believes that the Priesthood which Jesus bestowed upon His apostles, and through which they became His ambassadors, was, by the transgressions of man, and the killing of the holy men who bore it, taken back from the earth to heaven, and that for long ages the inhabitants of the earth had been destitute of the legitimate authority to officiate in God's stead. Hence, they reason, the division and contentions which exist in Christendom and the absence of those spiritual gifts and miraculous powers that were features of primitive Christianity. Before Joseph Smith attempted to baptize any one into the Church he and Oliver Cowdery, his companion, claimed to have received the visitation of a holy angel, being no less a personage than John the Baptist himself, who was beheaded by the order of Herod. He, being a literal descendant of Aaron, holding the keys of the Aaronic Priesthood, had a right to officiate in the ordinances which belonged to that Priesthood. One of these was that of baptism for the remission of sins. His action was recognized by heaven as ligitimate and proper, the Son of God Himself even submitting to be baptized in water by him. But John did not have the right to administer in higher ordinances, such, for instance, as that which is necessary for the bestowal of the gift of the Holy Ghost. Hence he said:

"I indeed baptise you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptise you with the Holy Ghost and with fire."

This power belonged to the higher or Melchisedek Priesthood, which was held by Jesus. He bestowed it upon His apostles, who by this authority laid their hands upon the people who had been baptized, and they received the Holy Ghost. After Joseph Smith had received the authority from John the Baptist to baptize, he testified that he was ordained to the apostleship by the three apostles who were the companions of Jesus in His ministry in the flesh—Peter, James and John—and by virtue of that ordination he was authorized to lay his hands upon the heads of those who repented of their sins and were baptized for a remission of them, for the reception of the Holy Ghost.

The Church of Jesus Christ of Latter-day Saints, therefore, claims to have the full authority that the Church established by the Savior when He was on the earth possessed to administer in all the ordinances pertaining to life and salvation. Joseph Smith ordained other men to the Priesthood, and they went forth preaching the word of God and administering the ordinances of the gospel unto all those who were willing to receive them. It is by this Priesthood, and by it alone, as this Church claims, all the mighty works performed by the ancient prophets and apostles from the earliest days have been accomplished. It is through this means that man has drawn nearer unto God and obtained His favor, and through it the manifestations of His power have been given unto the children of men. In their records the Latter-day Saints trace the descent of this Priesthood from Adam, the father of the human race, down through the lineage of Seth and his descendants to the days of Noah, and from him to the days of Abraham, and from one generation to another, either by the ordination of mortal men or by the ministration of holy angels who had themselves held it on tha earth in the flesh, until the days of the Savior.

Joseph Smith and Oliver Cowdery were the two first Elders and apostles in the Church of Jesus Christ of Latter-day

Saints. Joseph stood at the head of the Melchisedek Priesthood on the earth, and as the revelation says:

"Of the Melchisedek Priesthood, three presiding High Priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayers of the Church, form a quorum of the Presidency of the Church."

He and his two counselors form what is known in the Church as the First Presidency of the Church, and they presided over the Church in all the world. Twelve Apostles were also chosen and ordained as special witnesses of the name of Christ in all the world. These men were ordained with the same authority that Joseph Smith held, and which he had received from the holy messengers above referred to. Concerning them the revelation says:

"And they form a quorum equal in authority and power to the three Presidents previously mentioned * * * The Twelve are a traveling presiding High Council, to officiate in the name of the Lord, under the direction of the Presidency of the Church, agreeable to the institution of heaven; to build up the Church, and regulate all the affairs of the same in all nations; first unto the Gentiles, and secondly unto the Jews."

Upon the martyrdom of Joseph Smith the authority to preside over the Church fell upon the Twelve Apostles, which council is equal in authority and power to the First Presidency. Brigham Young was the President of the Apostles, and by virtue of that office became President of the Church. The Twelve Apostles presided over the Church for some time after the death of the Prophet Joseph. Subsequently a First Presidency was organized by the appointment of Brigham Young and his two counselors, Heber C. Kimball and Willard Richards; and for thirty-three years President Young continued to preside over the Church as its first president, four of his counselors during that time having been taken away by death and others having been appointed in their places.

At his death the authority to preside over the Church fell again upon the Twelve, of which John Taylor was the senior Apostle. The Twelve Apostles, with John Taylor as their president, continued to preside over the Church for upwards of three years, when the first presidency was again organized by the appointment of John Taylor as first president of the Church, with George Q. Cannon and Joseph F. Smith as his counselors. Wilford Woodruff was also chosen as President of the Twelve Apostles. This is the organization as it now stands.

HISTORY AS RELATED IN THE BOOK OF MORMON.

THE Book of Mormon is essentially a historical work. Such an assertion may sound strangely to the tourist who has never read the book and who has gained his knowledge of it from the fictitious accounts given by sensational writers. Briefly it is a partial history of the peoples who anciently inhabited this continent, and of the aborigines which held the land at the time of the discovery made by Columbus.

It is a fact, demonstrated beyond a reasonable doubt by the researches of archæologists that America was once possessed by peoples which must have attained to a comparatively high degree of civilization. The most important discoveries have been made within the past half century since the promulgation of the Book of Mormon, which show the traces of ancient and powerful nations upon this continent. Scientific investigators are lost when they come to give explanations of the mounds, the half-buried cities, the ruined temples and the human remains which are found very extensively both in North and South America. The Book of Mormon furnishes a solution of the matter; and, laying aside for a moment its claim to divine authenticity, the theory advanced in its pages is the most probable yet published. Accepting the book as an inspired record, as the Bible is accepted, believers would not only have a satisfactory account of the peopling of North and South America anciently, of the fall of mighty nations centuries ago, but would gain further knowledge of Christ and the teachings which He and His apostles gave to the people in the new world. At any rate, it is worth a careful perusal. No intelligent person who visits Utah, and learns for himself something of the life, habits and manners of the "peculiar" people, ought to fail to read the Book of Mormon. None of the current sensational reports about it are either full or correct.

☞ In the first chapter of this HAND-BOOK, Joseph Smith's letter to the Chicago *Democrat* is published. In this he gives some information concerning the manner of his obtaining the plates from which the Book of Mormon was translated. He also presents in a few sentences the leading features of the work. Contrary to the assertion frequently made by uninformed or careless writers the Latter-day Saints do not accept this book in lieu of the Bible. They are believers in the latter record to as great an extent as the members of other Christian churches. And without rejecting the Old and New Testaments, they can believe in the truth of another scripture—a sacred history of human events in this hemisphere, as the Bible is the chronicle of the doings of mankind in the East.

According to the Book of Mormon, when language was confounded at the Tower of Babel and the fiat had gone forth that the blasphemous builders should be scattered upon all the face of the earth, one Jared and his brother interceded with God, praying that they and theirs might be spared the confusion of tongues. After their cry had long gone up it was answered, and these two men with their families, and some few of their friends with their families, were led by divine power through the inhabited valleys into the wilderness, "were there had never man been." And finally they came to the great sea which divides the lands, upon the shore of which they dwelt in tents for the space of four years. Here they built barges of a peculiar construction, being directed in their labors by the Almighty; and entering into their vessels, with all their people, and their flocks and herds and food for man and beast, they were driven by a mighty wind to the promised land. This was undoubtedly America. Here the people flourished exceedingly and became a great and powerful nation. But dissensions arose, different factions were arrayed against each other, and a long and sanguinary war ensued. Carnage and armistice alternated for many years. At length there arose a king called Coriantumr, and he was studied in all the arts of war, and in all the cunning of the world. Many people sought to destroy him, and with these he engaged in fight. "Now there began to be a war upon all the face of the land every man with his band fighting for that which he desired." But through it all, Coriantumr waged his contest, with varying fortunes, until he encountered Shiz, a rival chief of great power. By him Coriantumr was smitten heavily. The latter now remembered a prophecy which had been made to him, and he saw its fulfillment. There had been slain two millions of his mighty men and also their wives and children. He repented, and offered to give up his kingdom to spare the lives of his remaining people. But Shiz was inexorable, and again gave battle, this time near a lake which they called Riplianoum, probably the body of water known to us as Lake Ontario in the state of New York. Shiz was defeated and fled southward. Then the two chiefs gathered to their respective standards all the people who were upon the face of the land, save Ether, the prophet. Four years they recruited, and there they met in strife around the hill Ramah or Cumorah. Seven days they fought and so vindictively that all were slain. Not one of either mighty host survived. Coriantumr and Shiz were the last to perish. They met after the destruction of both armies, and Coriantumr smote off the head of his enemy with his sword, and then himself fell lifeless to the earth.

Ether, the prophet, kept a record of these mighty events; and when he alone remained of all the people who had once dwelt in the fair land, he sealed up his book closing with these words: "Whether the Lord will that I be translated, or that I suffer the will of the Lord in the flesh, it mattereth not, if it so be that I am saved in the kingdom of God. Amen."

Sixteen centuries must have elapsed between the confusion at Babel upon the olden land, and the annihilation of the Jaredites upon this continent. Almost simultaneously with this latter event, America was again possessed by a race of people from the eastern hemisphere. During the reign of Zedekiah, king of Judah—about six hundred years before the Christian era, there dwelt in Jerusalem a man named Lehi. He, seeing the abominations of the people and being inspired of the Almgihty, prophesied the destruction of the great city and the slaughter or captivity of its inhabitants unless they should repent of their iniquities. For this his life was sought. To escape the vengeance of the people, he took his family and departed into the wilderness. Thence they reached the shores of the Red Sea, and after building a vessel they trusted themselves upon the waste of waters. Years passed by, after their departure from Jerusalem before they reached the promised region; but at last, after preservation from the perils of the elements they landed on the western coast of South America, and there laid the foundation for greatness. Lehi died in course of time and Nephi, his son, succeeded him in the sovereignty of the little nation. Two elder brothers of the young ruler, Laman and Lemuel, had been jealous of the favor shown to Nephi, and their feeling of animosity finally culminated in rebellion and the establishment of rival governments. For their wickedness the curse of a dark skin was laid upon them and their descendants. The white people were called Nephites and the swarthy race, Lamanites. The children of the latter were the aborigines whom the fifteenth century discoverers found upon these lands.

The people had within them the seeds of increase and they multiplied exceedingly. As they increased in numbers they amassed wealth. They built cities and temples. When the region immediately surrounding became fully occupied, they spread about. Soon the north country also was made a dwelling place. War occasionally decimated their ranks, but still they kept growing. The Nephites established a form of republic and were ruled for many years by judges. The Lamanites lived sometimes by plunder, and sometimes they studied the arts of peace. But they were Ishmaelites by nature; and though they occasionally accepted the religion of Israel and even exceeded the Nephites in devotion, yet they soon lapsed into their state of partial barbarism and idolatry.

Prophets arose in the midst of the superior race and called for repentance, foretelling the coming of the Redeemer. At the time of the Savior's birth the promised signs appeared. There were two days and nights of uninterrupted light, and then a new star was shown in the heavens. Conversions were numerous and the people were measurably prepared to accept divine administrations, when Christ came after His crucifixion, and dwelt and labored with believers upon this continent. But wars were still waged. For three centuries and more the Nephites were pillaged by their enemies. Sometimes their cities were destroyed and they were forced again to migrate. Nearly a thousand years after the landing of their progenitor upon the coast of South America, a decisive event occurred. The Nephites had fled to the far-north, hotly pursued by their dusky foes. Battle after battle was given and fearful carnage ensued. At last, Mormon, leader of the Nephites, wrote to the Lamanite king asking that he might gather all his people about the hill Cumorah for another struggle. After a year's time the strife was renewed; and there on the very ground which had witnessed the utter extinction of the Jaredites, ten centuries before, the Nephites now were swept away like grass in a prairie fire. Only the Lamanites remained; and they lived on, wandering about the lands which had been populated by a people cultured in the arts and sciences, builders of cities and founders of kingdoms and republics. The Indians held possession in their desultory way of the region in which they had triumphed, until they, too, were met by conquering hordes, and were driven ruthlessly from forest and stream, from mountain and prairie.

The record of the terminating struggle between the descendants of Lehi was kept by Moroni, son of Mormon, the Nephite commander. When the last of his race, but himself, was gone, and he felt approaching dissolution, Moroni hid up in the hill Cumorah, the engraved plates. It was he who appeared to Joseph Smith, the Prophet, and delivered up for translation the sacred history which is called "The Book of Mormon."

UTAH: PAST AND PRESENT.

UTAH UPON ARRIVAL OF PIONEERS; PREHISTORIC FEATURES.

UTAH, under the Organic Act passed by Congress, and approved September 9th, 1850, was constituted of all the following district of country: That part of the territory of the United States included in these limits, to wit—"Bounded on the west by the state of California, on the north by the territory of Oregon, on the east by the summit of the Rocky Mountains, and on the south by the thirty-seventh parallel of latitude."

This gave to the new territory all that vast extent of barren country comprised in the great American desert, with its surrounding unfruitful slopes. It stretched from the snow-capped mountains of the continent's back-bone on the east to the summit of that range which separates the sterile plains of the basin from the marvelously productive slopes of the Pacific on the west; while from north to south its entire area was included in that dry, almost treeless region which might then well have been termed the grand valley of desolation.

This was the country settled by the Latter-day Saints. Here, upon this arid soil, they planted the flag of their beloved country, and claimed from Mexico that territory which will some day become bright jewels for the national crown. What the peaceful Pioneers were so quick to possess in the name of the commonwealth, the "Mormon Battalion" was no less ready to assist in winning by the harsher means of war. The treaty of the Guadalupe Hidalgo confirmed this mighty undeveloped region to our republic, and the stars and stripes had not been set up in vain upon this soil.

No human words are adequate to depict the destitution of the people nor the poverty of the country at this period. There were here no well-to-do emigrants with finely stocked trains—with all the necessaries of life and many of the comforts, fully supplied—with horses and cattle, sheep and swine; household goods and out-door implements in abundance. There were here no rich, grassy plains—ready-made pastures for stock, or fitted for the ploughshare of the husbandman. There were no fine forests within an easy reach, no navigable streams for intercommunication. The settlers of the states in the central valley of the continent came to their new fields of operation measurably prepared to battle for existence; and they found a country so fertile of itself that tilling the soil was a remunerative pleasure. The Pioneers of Utah came here divested of every comfort—almost deprived of the necessaries of life. The very seed which they reserved from their scanty stock of cereals, had to be kept from the mill while men, women and children suffered for want of food. Roots were dug from the earth to sustain life, and on the most insufficient food the men labored with grim fortitude, the women languished uncomplainingly, and the children shed the bitter tears wrung from them by hunger.

No stranger who views these vales now can judge of their condition when first settled, without knowing something of their natural formation. The Great Salt Lake is the nucleus around which gather all the data of this region; because at one time the lake filled this entire stretch of country from the base of one top-most mountain to another. Unmistakable evidence exists to show that the level of this inland sea was in prehistoric times one thousand feet higher than now. At this level it must have spread over millions of acres now dry. Its outlet or outlets cannot be definitely determined, It may have had only one and it may have had several. Some explorers say that the Colorado river must have been the medium for the transmission of its waters to the sea. This theory is plausible. The grand canyon of the Colorado measures in places more than a mile from the surrounding land to the surface of the water beneath. The banks are of such a character as to preclude the idea that the river with its present volume, could have cut such mighty chasms. Almost the rush of an out-going ocean must have been necessary.

By way of the Snake river, thence to the Columbia and through that stream to the Pacific is the latest and probably the most approved theory. The late Joseph L. Barfoot, for many years previous to his death curator of the Deseret Museum, inclined to the latter opinion. He placed the outlet at "Red Rock Gap" in Southern Idaho— at the northern end of Cache Valley. His thought on the subject is entitled to the fullest confidence; for no man living had given the subject greater consideration, and very few men were better qualified to judge from the evidences of nature still left to us. This was, undoubtedly, the final outlet to the sea; at some earlier period other channels may have been used by the resistless element to find its adequate receptacle. The lake in those pre-historic times must have been one of the most extensive inland bodies of water ever known upon the earth. Its old shore lines are easily traced. Upon the mighty mountain sides may yet be seen the record carved by those ancient waves as they dashed soundlessly against their granite confines. Here are yet the old sea-beaches, the bars and shoals. The currents which built them have died away, and they, themselves, are faded by the winds and rains of the many ages which have elapsed since the waters receded. How and why the primal lake became reduced, no intelligent person answers under natural laws. This is one of the many mysteries for which people struggle vainly to get a solution. All we definitely know is that the waters retired, leaving a succession of marks, in which we may trace the several epochs of the lake's existence. There are yet, clearly defined, the terraces made by the falling waters; the deltas created by the flow of rivers through the canyons which separated the small basins from this extensive central one. When the lake fell, the turbulent waters from the upper vales brought down immense quantites of detritus, to become solidified and rounded by time. It is upon these elevated deltas that most of the cities of Utah are located.

This inland ocean was once fresh. Demonstration is found in the fact that fresh water fish by thousands and millions are found petrified between layers of young sandstone along the summit of the highest wave-level of the country. The waters by some convulsion of nature, were forced to suddenly recede.

The fish were left upon the beach. And in the usual course of nature, stones were formed from the sand, which enclosed the remains found to-day.

This had been a rainless region. When the lake was at its greatest hight, the air waves from the Pacific had swept its evaporation eastward. The level of the lake was at least one thousand feet higher than now. The Pacific clouds which had cast their moisture on the western slope of the Sierras, came here rainless. They carried from this lake the water to surcharge them; and swept on to the east, to cool, moist regions which forced precipitation. This left the mountain slopes treeless, comparatively, and almost bare of vegetation. When the waters were swept backward to this intermountain region, they left all that they uncovered—a mountain and hillside, tableau and valley, bare.

Sufficient time had not elapsed, when the Pioneers came in, to reverse the former character of the country. They found an arid region. The trees which grew only upon the mountain sides and tops, were "scrubs." The shrubs were sage-brush, grease-wood and the baby-oak. The soil was of an alkali character. The great fresh-water sea had, by reduction, become a mineral lake. The water of the reduced lake, was surcharged with salt to such an extent as to preclude all forms of life except the tiny animalculæ. The soil was so deeply impregnated with alkali, as to make Summer's heat bring forth an effect like Winter's snow—a white mantle upon the earth.

The Pioneers grappled with the situation. They were successful, as the present condition of the country demonstrates. Immediately after their arrival the waters of the lake were at such an ebb that a man could wade with ease from the eastern shore to the Church Island. The surface of the water has been materially elevated since that time; but the relative humidity of the atmosphere and aridity of the soil have not been fully demonstrated by scientists, although practical men claim a continuous improvement.

GROWTH OF THE COUNTRY.

This desert plain, with surrounding barren hill-sides, was not destined to remain long in a state of absolute sterility.

The vast, uninhabited region in which the Pioneers located, had within it—"deeply buried from human eyes," the germ of a produce to enrich a commonwealth. And from the arid dust and crust of the Great Salt Lake valley and other vales, there has been wrung a wealth to give unto nearly two hundred thousand people a comfortable independence. But the stupendous results visible to-day were not won from nature without an arduous struggle. To the man who views for the first time the present Utah and the still arid plains of Nevada and compares their condition, it is a source of wonderment that so much should have been accomplished in this territory. The answer is simple. Utah had a united effort by all her people directed by a superior intelligence. All struggled, fared, hoped in common. The hardships and rigors of that great crisis were more easily born, because they were carried equally. The necessary labor of subduing the elements was more speedily and effectually accomplished, because there was a grand concentration of community effort. And the wonderful result visible to-day was more easily accomplished, because a few united intellects—powerful enough to foresee and direct—guided all. From the day upon which that band of 143 devoted beings entered the Great Salt Lake valley, the policy pursued by the people—following the inspired example of President Young and his coadjators, was of a character to secure the highest permanent benefit. Although the inception of the great mining excitement upon the coast was almost simultaneous with the settlement of Utah, the craze was not allowed to excite the people here and enervate their more necessary and legitimate efforts. They pursued exclusively an agricultural and manufacturing policy. At first the soil yielded almost nothing in response to the efforts of the anxious settlers. But by their perseverance, and by the blessing of Providence, it was made to give up an abundance.

Originally, the Summer was a season of unbearably scorching heat, while the Winter was a time of almost arctic frigidity. The land in Winter was, for months, completely and deeply hidden by its snowy mantle. In Summer it was like ashes. These extremes met twice a year, without any intermediate steps. There were few rain-storms. Water for irrigation was difficult of access, and when obtained even to the fullest possible extent, was scarce. But speedy changes were noticeable in these respects. Every stream which was brought down from the hill-sides increased the humidity of the atmosphere. Every vegetable growth produced by artificial means served to give additional shelter to the soil, and thereby prevented, to a certain extent, evaporation. The smoke which arose from homestead and factory aided the precipitation of moisture. And though the fuel which created this smoke was timber culled from the mountains, the loss of the shrubs and trees did not offset the benefit derived from the smoke-clouds. But for many years past this particular loss of trees has not existed. Coal in vast quantities has been found; and this supplies all the demand for fuel. By the increase of streams which have been brought to flow from the mountains to the lake, by the increased humidity, and by other natural causes the Great Salt Lake has materially increased in volume and area. This additional exposure of a larger surface of the water to the action of the sun, has produced a greater evaporation from that particular source, followed by a consequently increasing precipitation of moisture.

The Winter season has grown less rigorous, the Summer less scorching. Spring and Autumn have found a definite place in the year. With the increase of rain the snow-fall has materially decreased. With the increase of Summer humidity the heat has been lessened.

Human efforts have combined with natural forces to produce stupendous results. The traveler sees them before him. This grand region has lately been denominated by an eminent traveler who visited Utah in June; "God's own country." The title was well bestowed.

A little more than a third of a century since Utah might well have been called the earthly type of Hades. It was a vast waste. The mountains repelled even the savage; the valleys seemed to breathe death to all the animal creation. A growth, quick, marvellous, enduring has ensued. It is a subject worthy of more particular study.

GEOGRAPHY AND TOPOGRAPHY.

To-day Utah occupies all the district of country comprised within the following boundaries: All that territory lying between the 37th and 42nd parallels of north latitude, and between the 109th and 114th meridians west from Greenwich. Her neighbors are, Idaho on the north, Nevada on the west, Arizona on the south, Colorado on the east, and Wyoming on the north and east. The changes which have been made since the organization of the territory have materially decreased her extent; but the area is still more than 84,000 square miles. There are 23 counties, apportioned and bounded, not with any similarity as to area, but located according to population and the exigencies of each particular region. Within these 23 counties there are about 40 incorporated cities and about 200 settlements or villages.

The mean altitude of the valleys is about 5,000 feet above sea level. In no representative place does the minimum fall below 4,000; while in some of the settled and cultivated uplands the hight of more than 7,000 feet is reached. The mountains rise in many cases to a hight of 13,000 feet above sea level—towering sharply from one to two miles above the valleys.

Utah is greatly diversified. Mountain and plain, lake and river, give all the features to make up not only a delightful landscape, but a varied productive region.

The Rocky Mountain Chain sends throughout this territory north and south, east and west, its spurs. The Wasatch Range is the principal one of these minor divisions. It bounds the meridian valley (that of the Great Salt Lake) on the east and extends further north and south, with its numerous ridges stretching into and dividing valleys; and with its numerous canyons, and scores of mountain streams. Upon the west of the Salt Lake valley, the Oquirrhs form a broken rampart. These blue, towering peaks pierce the lake at either extremity, and scatter rugged islands in its broad bosom. From every point of territorial boundary the mountains stretch out their rough arms to embrace soft vales.

But little space, comparatively, is occupied by the low-lands. The Great Salt Lake valley is the principal stretch of plain.

This is about 150 miles in length—including the low openings through narrow gorges at the north and south ends; and varies in width from three to thirty miles. Its narrowness in places is caused by the near meeting of the foot-hills with the lake; and by the usual closing mountain ranges with each other at valley extremities. The other most important low-lands are comprised in the Cache, San Pete and Sevier valleys—named in order of their estimated present importance. Of these, Cache is termed the "Granary of Utah:" its extent is 45 miles in length by two to nine miles in width. It is located in the northern extremity of the territory. San Pete divides the honor with Cache so far as title is concerned. It is at a great altitude; and yet is wonderfully productive. This valley and the Sevier occupy the central portion of the territory, and extend into the southern half.

Besides these large valleys there are scores of smaller vales, and hundreds of narrow glens, all of which, if at all susceptible of cultivation, are settled and worked.

The rivers or creeks are numerous, but those which are of local importance and benefit are small. With the exception of the Jordan and two or three others of the small streams—to a very great extent they are not navigable even for skiffs. Their volume in Winter and during the months of Spring and early Summer is from one hundred to ten thousand per cent. more than in the later months of Summer and the early months of Autumn. Hundreds of these small rivers and creeks flow from the mountains. The great majority of those touching the central or northern part of the territory, ultimately find their way into the Great Salt Lake—by them the lakes are formed and maintained.

Of the stationary bodies of water the Great Salt Lake is by far the largest. It stretches a distance of ninety-five miles north and south by forty miles east and west through the valley which bears its name. It has a shore line of 350 miles and an area of about 3,500 square miles. Utah lake comes next in importance. And then follow a succession of small bodies of water, some of which have outlets to the Great Salt Lake, others lose their waters in desert sinks, while a few flow into rivers which ultimately reach the sea.

The population of Utah at the date of the last census was 143,907. By careful statisticians this is estimated to have increased at least twenty per cent. on July 1st, 1883. The assessed valuation of property is $29,160,770; probably one-fourth of the real valuation.

The climate varies greatly; but with less evil effects than are noticeable in the eastern, middle and western states. The thermometer has a range of 90° to 100°. In Winter the maximum temperature is 57°; the minimum is about 4°. The Summer maximum is 98° and the minimum is 42°. The atmosphere is bracing at all seasons. There is no miasma. However warm the days may be, the nights are always cool. The same thermometrical degree of heat is not experienced here with the same serious effects as are noted in eastern cities where prostration and sunstroke are alarmingly common in Summer days, and where sultry suffocating nights follow scorching sunlight.

The air is so clear that a mountain, lake or any other natural object, when viewed at a distance of miles seems only so many furlongs away.

TERRITORIAL GOVERNMENT.

Utah has the usual mixed government of the territories. The officers appointed by the President of the United States are the governor, secretary, chief justice and associate justices of the supreme court, district attorney and marshal. This gives absolute control of the judiciary and executive departments to federal appointees.

The governor has absolute veto power. His condemnation of any legislative measure is final, and by the wave of his pen he can annul all the results of the labor of the people's representatives.

The judges of the federal courts are three in number—one chief justice with two associates. All criminal cases involving a penalty greater than a fine of $100, and all civil cases in an amount greater than $300, come before them. Local courts have thus a very restricted jurisdiction. In many of the counties there are United States commissioners—appointed by the supreme court, who hold preliminary examinations in cases of criminal prosecutions; and thus divide even the ordinary business of the inferior tribunals. The local petty judiciary is similar to that of other territories and states.

THE UTAH COMMISSION.

By the provisions of the Edmunds bill a commission of five men was appointed to put into execution certain enactments relating to Utah. The gentlemen originally confirmed to these positions, and who are serving, at this date are Honorables Alex. Ramsey, of Minnesota; A. S. Paddock, of Nebraska; A. B. Carlton, of Indiana; G. L. Godfrey, of Iowa; and J. R. Pettigrew, of Arkansas. Without having had their authority fully determined and fixed by the law, the circumstances have been such as to require the commissioners to exercise a very careful discretion in the execution of their trust. So far, their principal labors have been confined to the registration of the names of those they considered eligible to vote under the provisions of the act, and to supervise the municipal, county and territorial elections as they occurred under the local statutes. In prosecuting these delicate labors, they were aided very materially by leading men of the People's Party, who, in view of their being strangers to the people of Utah gave the commissioners much valuable information, and who urged submission to the law as interpreted and enforced by them notwithstanding the settled conviction in the minds of the people that the course they were pursuing was both arbitrary and unconstitutional. In their report to Washington, the commissioners frankly confessed a willing obedience on the part of the people most affected; admitting, at the same time, that they had "stretched the legal tether (of the law) to its utmost tension."

One of the objects of the Edmunds bill, was to disfranchise a certain class of citizens in this and adjoining territories. For this purpose section vii. was framed as follows:

"That no polygamist, bigamist, or any person cohabiting with more than one woman, and no woman cohabiting with any of the persons described as aforesaid in this section, in any territory or other place over which the United States have exclusive jurisdiction, shall be entitled to vote at any election held in any such territory or other place, or be eligible for election or appointment to or be entitled to hold any office or place of public trust, honor, or emolument in, under, or for any such territory or place, or under the United States."

The application of this portion of the bill, without adulteration, apparently would have been too severe and far-reaching. The following is the test oath provided by the commission, with their interpolation, upon the original statutory requirement italicized:

"TERRITORY OF UTAH,
County of Salt Lake. } ss.

I, ———, being first duly sworn (or affirmed) depose and say that I am over twenty-one years of age, and have resided in the territory of Utah for six months, and in the precinct of ——— one month immediately preceding the date hereof, and (if a male) am a native born or naturalized (as the case may be) citizen of the United States, and a tax payer in this territory, (or if a female), I am native born, or naturalized, or the wife, widow or daughter (as the case may be) of a native born or naturalized citizen of the United States, and I do further solemnly swear (or affirm) that I am not a bigamist nor a polygamist; that I am not a violator of the laws of the United States prohibiting bigamy or polygamy; that I do not live or cohabit with more than one woman *in the marriage relation*, nor does any relation exist between me and any women which has been entered into or continued in violation of the said laws of the United States, prohibiting bigamy or polygamy, (and if a woman) that I am not the wife of a polygamist, nor have I entered into any relation with any man in violation of the laws of the United States concerning polygamy or bigamy.

Subscribed and sworn before me this —— day of ——, 1882.

——— ——— ———,
Registration Officer,
——— Precinct."

It is worthy of mention that the law as interpreted and executed, disfranchised only Latter-day Saints.

REPRESENTATION IN CONGRESS.

In common with the other territories, Utah enjoyed for many years the right of sending a man chosen by the people to serve as delegate to Congress. The first representative who took his seat in the National Council was Hon. John M. Bernhisel, who served in the 32nd, 33rd, 34th and 35th Congresses. He was succeeded in the 36th Congress (1859–61) by Hon. William H. Hooper. At the election for the 37th Congress (1861-63) he was again nominated for delegate and was elected without opposition. This completed Mr. Bernhisel's service as delegate to Congress from the territory, though he was afterwards honored by receiving the appointment of United States senator when efforts were made to have the territory admitted as a state. Mr. Bernhisel's course in Congress was always acceptable to the people whom he represented. He was a gentleman of education and of such fine manners and winning address that he gained friends wherever he was known. It was while he was delegate to Congress that President Buchanan sent the army to Utah. Dr. Bernhisel went to Washington to the meeting of Congress when the country was flooded with misrepresentations concerning Utah affairs, and when, as a consequence, public prejudice ran very high. But during that exciting period he conducted himself with dignity and courage.

Hon. John F. Kinney, who came to the territory as its chief-justice, was elected to succeed Dr. Bernhisel. He took his seat in the 38th Congress.

Hon. William H. Hooper was elected delegate to the 39th, 40th, 41st and 42nd Congresses, making, with his service in the 39th Congress, five terms that he served the territory. It is sufficient to say concerning his service that, while he was the delegate to Congress, Utah had the credit of being more faithfully represented on the floor of the House than any other territory. Contests were made for his seat in the 41st and 42nd Congresses, the grounds for which were not the votes the contestants had received, but that Mr. Hooper was a "Mormon" and the contestants were anti-"Mormons."

In the year 1872, Hon. George Q. Cannon was elected. He sat successively in the 43rd, 44th, 45th and 46th Congresses, representing the territory with energy and fidelity, and occupying his place in the House with dignity and honor. On several occasions his seat was contested by his political opponents; but as he had received each time a majority about equal to three-fourths of the entire vote, the claims of the "Liberal" candidates were rejected as being too ridiculous for consideration.

In these contests he was charged with being an alien and a polygamist. He unequivocally denied and subverted the first charge; and claimed that the second was no bar to his admission. His pleadings were pronounced sound by the House of Representatives, and he was admitted each time.

In 1880, at the election for delegate to the 47th Congress, Mr. Cannon received 18,568 votes. His opponent received 1,357 votes. Full and complete returns under certificate from each judge of election were made to the office of the secretary of the territory. The law required that the person having the highest number of votes should be declared elected. But the governor, contrary to law and in direct violation of the constitution, usurped the functions of the House of Representatives, and decided upon the qualifications of the candidates by refusing to give the certificate to Mr. Cannon, who had received the highest number of votes, and gave it to his opponent. Mr. Cannon obtained certified returns of the election, and made so strong a showing of his right to the seat that his name was placed on the roll of the House for the 47th Congress. By this means the fraud designed to be perpetrated upon the people, by securing for the man who had not been elected the seat in Congress, was defeated. The House of Representatives decided that an error had been perpetrated by Governor Murray in awarding the certificate to Campbell; and he was therefore excluded. The House also declined to admit George Q. Cannon, because of his practice of polygamy. In the first session of the 47th Congress, Utah was without representation.

In November, 1882, at the regular election for delegate to Congress, John T. Caine, who was the people's candidate for the 48th Congress, was voted for, to fill the office during the unexpired term, and received 15,470 ballots. P. T. Van Zile, the "Liberal" candidate for the 48th Congress, received no votes as delegate to the 47th Congress. The House admitted John T. Caine to represent Utah for the unexpired term of the 47th Congress.

In the election for the 48th, John T. Caine received 22,927 votes, and P. T. Van Zile, 4,887. The certificate was awarded to the person having the highest number of votes. Mr. Caine is a gentleman of breadth and culture, and an ornament to the territory which he represents.

CITIES AND TOWNS.

The principal cities of Utah are Salt Lake, Ogden, Provo, Logan, St. George, Park City and Brigham City. The first is the capital of the territory and the seat of Salt Lake county. Its population is estimated at 27,000. Ogden, with 8,000 or 9,000 people, is the seat of Weber county; Park City is in Summit county and is the principal mining town of the region; and Provo, Logan, St. George and Brigham City, smaller municipalities, are the seats respectively of Utah, Cache, Washington and Box Elder counties. Besides these there are scores of smaller cities and towns. Most of the cities and villages have locations much alike. They rest at the feet of the mountains by the sides of canyon streams. A description of Salt Lake, making due allowance for size and importance, may give an idea of all the others.

This city of the inland sea lies at the base of the Wasatch mountains, looking and sloping to the west and south, in the valley of the great Salt Lake. The small river, Jordan, passes along the west side of the city, while the clear waters of City Creek, Red Butte and Emigration canyons flow through. The streets are laid at right angles, and follow the cardinal points of the compass. The blocks are principally forty rods square, while the streets are eight rods wide. Broad walks on either side of the street are, as a rule, shaded by handsome trees set along rivulets which separate the marginal walks from the central road-ways. These creeks, so far as is possible with the available water supply, are in Summer constantly filled. The water serves a triple purpose. It cools the atmosphere and pleases the eye and ear; it keeps in vigorous growth the shade trees of the streets; and it irrigates the orchards and gardens. The business structures of the city are costly and imposing. They are built of enduring material, and are a fair indication of the solid growth and prosperity of the city. The private residences are a justifiable source of pride. As a rule they are not large; but as nearly all are surrounded by their own grounds, they present an air of rich tastefulness rarely seen in so young a place. Until recently, tenement houses were almost unknown; and even yet they are rare. A greater proportion of people own their homes in Salt Lake than in any other city of its size in the country.

The city has numerous improvements for public convenience and advantage, among which are water works, gas works, electric lights, street railways, etc. A description of its churches, educational institutions and most attractive features for tourists will be found in the general chapters devoted to those subjects.

LANDS AND IRRIGATION.

Out of a grand area of nearly 55,000,000 acres, the surveys of public lands in Utah aggregate about 10,000,000 acres. This total includes all classes of soil. Of this extent, timber and mineral lands occupy a vast space; while the area not susceptible of use under present natural conditions is still greater; leaving the amount of arable land comparatively small. But there is quite as much land already entered or still subject to entry for agricultural purposes, as can be cultivated with the present water supply. Irrigation is the life of agriculture. Without this prime factor in her redemption, Utah would still have been a barren waste. The volume of Utah's available streams is 15,000 cubic feet per second, according to Major Powell's approximation. This would irrigate nearly 2,000,000 acres of land if properly husbanded. To convey this water upon the tillable soil has been the problem. No solution could have been found in the days of financial poverty here, except for the happy combinations of effort which were made by the community. Working together harmoniously, and mutually guided by very intelligent advice, the early settlers of these valleys were able to reach results which under any other conditions would have been impossible. The farms were then and are yet much smaller than in any other part of the country; the construction of canals has been prosecuted with as much vigor and success as though the soil had been of the most promising character and millions of dollars had been backing the projectors in their enterprises.

It is a striking commentary upon the honest fairness of the settlers that during all the years which have passed since the first stream was taken out for irrigation purposes, law suits involving farming land titles or water rights have been almost unknown. When the people first began to till the soil, the area of known arable land was very small and the available streams were very few. But so wisely were these primitive elements of wealth apportioned among the people, and so strong the spirit of fairness between neighbors, that cases of encroachment were wonderfully rare. The good example early shown by leading men has been largely followed since; and farmers have secured titles to their little fields of twenty or thirty acres in extent without loss or trouble. Those persons familiar with the land laws may realize how easily it would have been for half a dozen small owners in one quarter section to be deprived of their homes, when the land had to be entered and a legal title secured by some one person. But to the credit of the communities be it said that the only known cases of "land-jumping" have been those accomplished by unprincipled adventurers who deemed it no offense to defraud an unpopular people. These plunderers, while not always holding federal positions, themselves, in the territory, have been too often incited to their base work by officials whose duties made them cognizant of any delay in the entry of a particular tract. Of course, such persons have come among the people only to steal improved lands. The primitive soil has presented too forbidding an aspect to them.

As time passes and the area of tilled lands increases, improved methods are being adopted. In some localities artesian wells are being succesfully bored; and in others "dry-farming," that is, cultivation of the soil without irrigation, is being practiced. This latter system is attended by results not always satisfactory at present, but with a steadily increasing rainfall, we may reasonably expect to see increasing advantages in this respect.

Already, the farming regions of Utah present a goodly sight to the eye. So much has been done with so little. Given for the future but a moiety of the energy and thrift which have characterized the early settlers, and with peace and justice vouchsafed unto the people, before another generation shall have passed away this territory will stand in the front rank of those states whose wealth and firm prosperity arise from their own resources.

AGRICULTURE AND KINDRED INDUSTRIES.

The universal pursuit in Utah is agriculture, with its attendant vocation of grazing. The original necessities of an almost isolated people compelled each family, in a measure, to produce for the satisfaction of their own wants; and a system inaugurated amidst hardships has been happily continued during prosperity. At first, the necessity for irrigation presented serious difficulties, but now this method of supplying the soil with moisture makes the farmer comparatively the regulator of the seasons and greatly enhances the certainty of remunerative crops. Small divisions of land and high cultivation constitute the rule here. There are more than 10,000 farms containing an average of 25 acres each. Upon these lands nearly all the crops of the latitude are grown with success, while the raising of good and constantly improving breeds of stock is conducted to considerable advantage. The acreage in grain is 125,000; and the average total crop is 3,000,000 bushels—both estimates being very close, though given in round numbers. One-half of this yield is in wheat, while the other small grains are produced in the order of extent as follows: oats, barley, corn and rye. The total figures would seem to indicate a small average yield per acre; but these aggregates include the "dry-farms" from which but very small returns are as yet possible. On the most highly improved lands, the crop of wheat ranges from 30 to 65 bushels per acre. Vegetables are of excellent quality and are remarkable for their fine flavor, the potato, especially, yielding heavy crops of unsurpassed excellence. The meadow acreage is about equal to that of grain; and the fruits and other miscellaneous products occupy 40,000 acres—making a total of nearly 300,000 acres fenced and under direct cultivation. Improved farming lands, with water rights, are worth from $40 to $200 per acre, $100 being near the average prize.

Stock-raising is rapidly growing in importance. Probably in no other new section of the country is so much attention being paid to the improvement of horses and cattle. The best breeds of animals have been imported; and their progeny will soon enable Utah to rank high in this respect. Giving round numbers based upon census tables, there are in the territory 40,000 horses, 3,000 mules, 34,000 milch cows, 4,000 working oxen, 60,000 other cattle, 375,000 sheep, and 20,000 swine.

Horticulture has been a source of wealth to the people in times past, but owing to the encroachments of the codling moth and kindred pests, in many localities orchards are rendered almost valueless. Until some adequate remedy shall be found, the settler can no longer point with greatest pride to his noble and graceful trees laden with delicious fruits. The prevalence of the destroyer is not universal, but is so extensive as to destroy the symmetry of any totals based upon present figures. In 1875 the aggregate yield of apples, peaches, apricots, plums, grapes, pears and cherries was about 50,000,000 pounds, at a cash value of more than $1,000,000. Dried fruits, such as peaches, apricots and plums, are largely exported and meet with ready sale. In no other part of the United States can such sweet dried fruit be produced. The dried peaches of Utah are especially delicious. They equal in sweetness and flavor the famous fruit of Chili.

Floriculture is followed almost universally throughout the territory; not as a means of profit but to enhance the beauty of homes and furnish natural adornments of the person. There are but few hot-houses or conservatories; but all the flowers which can bear an out-door life in this climate, or can flourish in dwelling-rooms are cultivated in profusion.

MANUFACTURES.

The people of Utah were early taught the advisability and the necessity of meeting home consumption by all possible home production. Within two years from the entrance of the pioneers into these valleys manufactures were begun, at first in a primitive, insufficient manner; but in a rapidly progressive ratio. To-day the territory leads the far west in point of home industries.

The very laudable commercial ambition of the people is to be self-sustaining. While they are yet not very near they are steadily approaching such a grand consummation. The annual product of Utah manufactures, exclusive of bullion, is not less than $5,000,000. The principal articles produced are lumber and furniture, flour, woolen and silk goods, machinery, carpets, paper, leather, harness and saddlery, boots and shoes, brick, lime, etc. In point of quality, the home manufactures far excel the imported wares. The woolen mills turn out each year but little less than half a million dollars' worth of fabrics, all made from the yield of Utah sheep; and still leave two-thirds of the domestic wool for exportation. But this industry is growing rapidly, the latest improvements in looms, etc., are being introduced, the wool clip is constantly appreciating in quantity and quality; and with the same relative progress during the next two decades which has marked the past, we may reasonably expect to see the manufactures equal to three-fourths, instead of one-sixth, of the consumption. Utah tanneries and shoe factories yield each year $200,000 and $400,000 worth of products respectively; and still leave half a million dollars worth of pelts and hides for exportation, requiring us to import more than the same amount in manufactured goods. The flouring mills of this region have a high reputation. Not only do they supply all the home demand, but some of them have an extensive trade abroad.

Altogether there are more than 1,000 manufacturing establishments in the territory; among them being 1 paper mill, 6 foundries, 45 tanneries and shoe factories, 60 grist-mills, probably 100 or more saw-mills and wood-working establishments, and woolen mills containing between 5,000 and 6,000 spindles.

COMMERCIAL HISTORY.

The organization of Zion's Co-operative Mercantile Institution, in 1868, closely followed by the advent of railroads, marked a new area in our commerce. Up to that time all importations had been made by private capitalists, and the masses of the people had been usually unprotected from the merchants' natural love of gain. For the ten years prior to 1868 there were brought here about 90,000 tons of merchandise, consisting principally of necessary goods. Almost the only importations which might be termed luxuries, were musical instruments and books.

Z. C. M. I. was organized by the people for mutual protection and commercial advantage. It was backed by the shrewdness of the ablest financiers, by the hopes of the masses, and by the property of rich and poor alike. Its entrance into the mercantile field, aided by the speedy coming of steam transportation made a marvelous change. Without the outlay of any more cash than they had formerly paid for necessaries, people suddenly found that they could compass many of the comforts of life.

In 1871, the imports of the territority were about 60,000 tons. Since then they have steadily increased and are now not less than 85,000 tons annually, costing probably $10,000,000. But this gross total includes mining machinery, coke, lumber, blooded stock, etc. In the line of ordinary merchandise the importations are 20,000 tons. The exports are nearly $12,000,000 in value. In bulk they are much less than the imports, owing to the large proportion of bullion sent out.

Z. C. M. I. is an incorporated stock company with a cash capital of $1,000,000. Among its 1,000 stock-holders are numbered people holding all kinds of financial rank from the richest to the poorest men in the territory. Its projector was President Brigham Young, and his successor, President John Taylor, is now its head. Its stock-holders are almost all Latter-day Saints. The headquarters of the institution are at Salt Lake, and it has branches at Ogden, Logan and Soda Springs; while there are scores of co-operative stores, independent of the parent concern, but conducted upon the same principle, in the various cities and towns of the territory. Z. C. M. I. imports annually more than 12,000,000 pounds of merchandise—about one-third of the amount brought into Utah; and it pays for freight $400,000. Its sales aggregate about $4,250,000 yearly.

There are 15 banks in the territory, 6 of which are national, having a combined capital of nearly $1,500,000. And these banks draw annual exchange of probably $35,000,000.

Utah merchants deservedly rank high in the east. As a rule they have been conservative in purchasing, but prompt in settling.

Trade is rapidly enlarging, and the tendency of business men is to reach out, and, to the extent of their resources, control some of the growing business of surrounding communities.

RAILWAY AND ELECTRIC WORKS.

It was Brigham Young who first practically asserted that the transcontinental railway was an immediate possibility. As early as 1849 the people of Utah memorialized Congress on the subject of railway and telegraph lines from the Missouri river to the Pacific ocean. And the settlement of this inter-mountain region by the Latter-day Saints was more than any other one cause, the aid to the speedy and comparatively easy accomplishment of that grand work. When the railways approached this territory President Young and other enterprising men rendered material assistance by furnishing labor and supplies. The first road to enter this territory was the Union Pacific. The Central Pacific closely followed and the two roads joined at Promontory in the central northern part of the territory, May 10, 1869. Local energy and capital constructed the Utah Central from Ogden to Salt Lake, finishing this branch of their work January 10, 1870. This road was soon extended; and many others have since been successfully inaugurated. The total present railway mileage of Utah is 1,084, apportioned as follows to the several roads: Denver and Rio Grande, 325; Utah Central, 280; Central Pacific, 146; Utah and Northern, 78; Union Pacific, 76; Salt Lake and Western, 53; Utah and Nevada, 37; Sanpete Valley, 28; Echo and Park City, 27; Bingham Cañon and Camp Floyd, 18; and Wasatch and Jordan Valley, 16.

Of these the Utah Central, U. P., C. P. and Echo and Park City are standard gauge; while the others are narrow gauge.

There are about 1,586 miles of telegraph lines in the territory, of which the Deseret Telegraph Company, a purely local co-operative concern, owns 1,093 miles.

Many of the cities and towns have telephone exchanges and inter changes.

Salt Lake and Ogden use the electric light for illuminating purposes.

THE MINING INDUSTRY.

While Utah has been slower in her mineral development than many of her sister territories and states, her yield of precious metals has been of greater comparative value to the community and to individual owners. At first, very wisely, the effort was made to establish prosperity in the country by means less hazardous than prospecting for silver and gold. Agriculture and the other industries, more certain than mining, received exclusive attention; and when these had been given a basis of permanency, the territory was measurably prepared to undergo a mining excitement. Coal and iron ore were sought for by the original settlers, and being found were made contributory to the comfort and wealth of the community. Later when prospectors discovered the silver and gold, there was an influx of fortune seekers, who found mining a safe, convenient—almost luxurious occupation, in a region already teeming with the comforts of life. From the beginning, the reduction of more refractory and lower grade ore than could be possible in other localities, has been quite successful here owing to the contiguity and cheapness of supplies; while, of course, the higher class yields have been that much more remunerative.

There are immense coal fields in the territory which are practically inexhaustible. Iron and Summit counties, and Sanpete, Castle and Pleasant valleys can easily supply the market with fuel; and also yield a selected coal from which coke of a superior quality can be made.

Iron is found in Weber, Box Elder, Cache and other counties in considerable quantities; and in Iron county in marvelous bulk and richness. Home companies are already organized to work these deposits, with great promise of success; and the production of Bessemer iron and steel is one of the near events. This will create an industry upon the Pacific coast second to none of a similar character in this country. Professor Newberry, writing of the deposits of iron ore in Southern Utah, says that they are probably not excelled in intrinsic value by any in the world; while a practical Pennsylvania iron-worker holds the impression that these iron-fields are among the wonders of the earth, and further says that if quantities of coke can be produced similiar to the specimen examined by him, "Utah's iron resources must exceed those of any other section in the Union."

There are 80 mining districts in the territory in all of which are found silver and gold. There have already been about 1,400 applications for mine patents and about 800 mineral entries. More than $70,000,000 have been yielded from precious ores (including the base metals worked out in their reduction) during 13 years past. The present out-put is not less than $10,000,000 annually. There are 20 stamp mills, and more than as many lead smelting stacks; work is done cheaply here; and beside her own increasing yield, Utah is handling the production of surrounding regions.

The list of valuable developments from the earth includes gold, silver, lead, copper, antimony, iron, coal, sulphur, gypsum, rock salt, ochres, mica, and marble, granite, slate and sandstone.

The mining industry has been fostered by the people through their representatives in legislature, a most beneficent tax law having been provided. No assessment is made upon the mines nor their products and only the tangible improvements are subject to taxation; while the rate upon this small part of mining property can not be more for territorial general, territorial school, and county purposes than 12 mills on the dollar.

EDUCATIONAL.

1900

Utah has never received one dollar from the national government in aid of her school system. And yet with the comparative poverty and the other disadvantages attendant upon her youth and natural ruggedness, as an educational territory she ranks among the best. Placing the census record of Utah side by side with that of some of the proudest states, which have received millions of dollars in support of school work from the nation, the comparison speaks wonderfully well for Utah. The following table is compiled from reports of the census office and bureau of education, and will serve to illustrate very forcibly the educational rank of various districts.

	United States.	Vermont.	Delaware.	Kentucky.	Utah.
Population	50,155,783	332,286	146,608	1,648,690	143,963
School Population		92,831	63,649	539,843	34,929
Average duration of school days		125.5	148	110	139
Percentage of people over ten years old who cannot read	9.82	3.91	11.54	15.66	3.37
Percentage of people over ten years old who cannot write	12.44	4.77	13.24	21.13	6.18
Percentage of white people over ten years old who cannot read or write	6.96	4.73	6.95	15.58	5.71

The conclusions to be drawn from the foregoing table are obviously in favor of Utah. On every point her record is better than the average. In almost all particulars her showing is more creditable than that of the three old settled, wealthy and aristocratic states with which the comparison is made.

A territorial tax of three mills on the dollar is annually levied for the support of district schools, and each district may by a vote of tax-payers levy a further annual tax of not more than 2 per cent for the erection of buildings, etc. There are about 360 district schools; all taught by qualified teachers, some of whom are graduates of eastern colleges or seminaries and nearly all of whom have had special training for their noble work. The course of study is similar to that in the public schools of other territories and states.

In addition there are about 40 private schools, the same number of "mission" schools, the Brigham Young Academy, Brigham Young College, and University of Deseret.

The private schools are largely commercial in character or preparatory for university studies. The "mission" schools are those maintained by the various Congregational, Presbyterian, Baptist, Catholic, Episcopal and Methodist church organizations. Some of these schools solicit and receive considerable aid from people in the east. The average charge for tuition in the "mission" schools is $8 per term; and the instruction imparted reaches that of high-schools.

The Brigham Young Academy, at Provo, and the Brigham Young College, at Logan, were founded through the direction and beneficence of the man whose name they bear. They serve his design of supplying scientific, classical and normal training to worthy young men and women at a merely nominal cost. These institutions are rapidly growing, and are so endowed that, without one dollar of public aid, they will become colleges of very high learning.

Deseret University is the highest school in the territory, and is non-sectarian in character. It is in part maintained by territorial appropriation, and partly by tuition fees. In return for the public aid, the institution gives gratuitous training to 40 students, to fit them for teachers. The institution has a library of nearly 3,000 standard volumes; and its scientific department is well supplied with apparatus. The high class of instruction afforded, and the fact that the school is the public university of the territory—giving equal opportunities and benefits to all, make it very popular with all classes of people.

Four years ago an appropriation of $20,000 was made by the territory, toward the purchase of grounds and the erection of suitable buildings for university purposes. But the expenditure of money for a location would have consumed nearly the entire amount appropriated; and to save this cost, Salt Lake made a gift to the university of the most beautiful park in the city. A very handsome building, to cost $75,000 was designed, and its construction prosecuted with vigor to the limit of the institution's financial resources. At the session of the legislature in 1882, the board of regents represented that the completion and furnishing of the building would require $60,000. The sum of $30,000 was appropriated to further the work, the bill for that purpose being unanimously adopted by both houses. But when the bill came up for executive signature, it was vetoed. This inexplicable action of Governor Murray, inasmuch as his disapproval was absolute and no act could be passed over his veto, left the university in a desperate financial strait. But private wealth and enterprise accomplished what had been made impossible with public means. Subscriptions were soon received from leading citizens, and the work continued according to the original designs.

The new university building is an ornament to Salt Lake City, and a worthy temple for an institution of learning which has few equals in the west.

ATTRACTIVE FEATURES FOR TOURISTS.

The object of greatest interest to the sight-seer in Utah is Salt Lake City, the "Mecca of the Mormons." A brief general description of the city has already been given; but there are several special features which will excite the visitors attention. Among the first places sought will be the Temple Block, within which enclosure are the Temple, Tabernacle, Assembly Hall and Endowment House. The magnificent Temple has been already described. The Tabernacle while not so beautiful is still an imposing structure. Its form is oval, its transverse diameter being 233 feet, and its conjugate 133 feet, inside; while the hight from floor to ceiling is 70 feet. The roof is a marvel of mechanical work. Its outer edge rests on 46 pillars of red sandstone, but otherwise it is unsupported. The edifice will comfortably furnish seats for 13,000 people. One of the finest and largest organs in the world—built of Utah material by home workmen, is in the structure. The Assembly Hall, while not nearly so large, is more elaborate in architectural style; and is a very handsome building. Sunday services are usually held here. The Endowment House is an unpretentious looking edifice, built of adobes. It is used for the administration of ordinances peculiar to the Latter-day Saints, such as baptisms for the dead, and also for the solemnization of marriages. The Temple, when completed, will supersede the Endowment House for these purposes. The residences of President John Taylor and other leading men will probably be looked for with some curiosity by strangers; but they will be found to be pretty, pleasant homes, without superlative adornment and yet showing evidence of taste and refinement—not unlike the better class of happy domiciles elsewhere. As to public buildings, business blocks, churches, theaters, hospitals and private residences, Salt Lake City compares favorably with the best cities in the country.

In order to fully appreciate the extent and beauty of this city a person should ascend one of the numerous elevations in the vicinity, and take long sweeping looks at the valley below him. Salt Lake, especially in Summer, is a marvel of beauty, and all around on the east, south and west, for miles and miles, stretch pleasant fields and orchards, beaming with green gladness. But at any season—in budding Spring, in sighing Autumn or in hoary Winter, the scene is one of thrilling interest. The atmosphere is so clear that the eye can take in a scope of extent and variety unparalleled. The valley from this point of view, is 45 miles long and 20 miles broad. It seems to tip up all around its edge to meet the mountains which otherwise rise abruptly from its bosom. These towering monarchs show their snowy tops sharply against the deep blue sky, 8,000 feet above the vale. The lights and shadows which play around them soften their rugged grandeur with a supernal beauty. In the west, spreading out ocean-like illimitably from the shore, lies the lake—in places blue as the cerulean arch above, in others flashing with fitful golden reflections of the sun. Such a picture will live in the memory for years.

Away from the capital city the interest is fairly divided between the great Salt Lake and the canyons. Both are sublime—both are forever changing in their beauty. Of practical pleasures, the lake yields unexampled bathing and sailing; while the canyons afford superb fishing and gunning. In the ethereal delights which come to man, they are co-equal without rivalry. The mountains stretch down into the lake or lift themselves as islands grandly from its waters, ever with an enduring caress; while its salty waves dash unceasingly with capricious love about their granite bases. It is worth living an age to see the sunset here. When the great light sinks behind the horizon, where the lake and the sky imperceptibly join, both air and water are in a flame of glory. Then as the beautiful blaze fades gently, the tints of amber and violet prevail in the west while yet the eastern mountains have their summits shining in rosy light. Swiftly in this great color harmony, the hues change and blend in new combinations; and finally when the luminous air dies away, the wonderful blue of sky, and water, and mountain lingers like a note of exquisite melody in the senses until the stars peep out, and the key is changed.

The beauties of our own country, especially the great west, are not half appreciated. No traveler who visits Utah will ever regret devoting a week or even a month to learning the sublimity of nature in this region. There are scores of lovely valleys and magnificent canyons to visit, and several bodies of water to see and admire; while the great Salt Lake is a never-ending source of delightful wonder. One can bathe in its invigorating waters with such ease, and sail its bosom with such safety! In this lake the human body is as buoyant as a cork. The water yields now probably 17 per cent. of salt; an analysis some time since of water taken from the eastern side where rivers are constantly discharging their fresh contents having shown 14 per cent. of saline matter. Steamers and yachts ply upon its surface for pleasure. Throngs of people, through all the long season of warm and temperate weather, seek health and recreation on its shores and in its waters.

There are hundreds of pretty villages, many warm, health-giving medicinal springs, scores of great wealth-producing mines, and a thousand other attractions quite worthy of a tourist's attention.

CHURCHES.

As already explained, the Presidency of the Church consists of a President and two Counselors. Standing next to them are the Twelve Apostles. "They form a quorum, equal in authority and power to the three Presidents" mentioned above. These "Twelve are a traveling presiding High Council, to officiate in the name of the Lord, under the direction of the Presidency of the Church, agreeable to the institution of heaven; to build up the Church, and regulate all the affairs of the same in all nations; first unto the Gentiles, and secondly unto the Jews."

"The Seventies are also called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world." "And they form a quorum equal in authority to that of the Twelve special witnesses or Apostles just named." These seventy Elders have seven Presidents to preside over them, chosen out of the number of the seventy." The seventh president of these presidents presides over the six. The seventy differ from other officers in the Church in the duties of their calling. "They are to act in the name of the Lord, under the direction of the Twelve, or the traveling High Council, in building up the Church and regulating all the affairs of the same in all the nations—first unto the Gentiles and then to the Jews." "Other officers of the Church, who belong not unto the Twelve, neither to the Seventy, are not under the responsibility to travel among all nations, but are to travel as their circumstances shall allow, notwithstanding they may hold as high and responsible offices in the Church."

The duties of these officers are general.

For I am the Lord thy God, and ye shall obey my voice; and I give unto my servant Joseph, that he shall be made a ruler over many things, for he hath been faithful over a few things, and from henceforth I will strengthen him.

And I command mine handmaid, Emma Smith, to abide and cleave unto my servant Joseph, and to none else. But if she will not abide this commandment, she shall be destroyed, saith the Lord; for I am the Lord thy God, and will destroy her, if she abide not in my law;

But if she will not abide this commandment, then shall my servant Joseph do all things for her, even as he hath said; and I will bless him and multiply him, and give unto him an hundred-fold in this world, of fathers and mothers, brothers and sisters, houses and lands, wives and children, and crowns of eternal lives in the eternal worlds.

And again, verily I say, let mine handmaid forgive my servant Joseph his trespasses; and then shall she be forgiven her trespasses, wherein she has trespassed against me; and I, the Lord thy God, will bless her, and multiply her, and make her heart to rejoice.

And again, I say, let not my servant Joseph put his property out of his hands, lest an enemy come and destroy him; for Satan seeketh to destroy; for I am the Lord thy God, and he is my servant; and behold! and lo, I am with him, as I was with Abraham, thy father, even unto his exaltation and glory.

Now, as touching the law of the Priesthood, there are many things pertaining thereunto.

Verily, if a man be called of my Father, as was Aaron, by mine own voice, and by the voice of Him that sent me: and I have endowed him with the keys of the power of this Priesthood, if he do anything in my name, and according to my law, and by my word, he will not commit sin, and I will justify him.

Let no one, therefore, set on my servant Joseph; for I will justify him; for he shall do the sacrifice which I require at his hands, for his transgressions, saith the Lord your God.

And again, as pertaining to the law of the Priesthood: If any man espouse a virgin, and desire to espouse another, and the first give her consent; and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he cannot commit adultery for they are given unto him; for he cannot commit adultery with that that belongeth unto him and to no one else;

And if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him, therefore is he justified.

But if one or either of the ten virgins, after she is espoused, shall be with another man; she has committed adultery, and shall be destroyed; for they are given unto him to multiply and replenish the earth, according to my commandment, and to fulfill the promise which was given by my Father before the foundation of the world; and for their exaltation in the eternal worlds, that they may bear the souls of men; for herein is the work of my Father continued, that he may be glorified.

And again, verily, verily I say unto you, if any man have a wife, who holds the keys of this power, and he teaches unto her the law of my Priesthood, as pertaining to these things, then shall she believe, and administer unto him, or she shall be destroyed, saith the Lord your God, for I will destroy her; for I will magnify my name upon all those who receive and abide in my law.

Therefore, it shall be lawful in me, if she receive not this law, for him to receive all things, whatsoever I, the Lord his God, will give unto him, because she did not administer unto him according to my word; and she then becomes the transgressor; and he is exempt from the law of Sarah, who administered unto Abraham according to the law, when I commanded Abraham to take Hagar to wife.

And now, as pertaining to this law, verily, verily I say unto you, I will reveal more unto you, hereafter; therefore, let this suffice for the present. Behold, I am Alpha and Omega. Amen.

ERRATA.

THE word *August* should be inserted before "8," at the beginning of the ninth line from the bottom of page 50.

The word *May* before "27," page 51, twenty-second line from bottom.

Page 55, twenty-second line from bottom, *February* 4. Fourth line from bottom of the same page, *June* instead of *May*.

May before "6," page 53, twenty-second line from the bottom; and *May* before "26." page 54, eighteenth line from bottom. *November* instead of *December*, page 55, eighth line from top; and *December* before "25," same page, eleventh line from top.

The figure 4 instead of "6," page 51, sixth line from top.

The figures 27 instead of "36," page 62, twelfth line from bottom.

Page 67, fifteenth line from bottom, 10 instead of "16." Seventh line from bottom, *November* before "19." Third line from bottom, *February* before "12."

Page 64, thirteenth line from top, *April* before "28." Third line from bottom, Shumway instead of "Thummay."

Page 76, first line from top, Fort Supply at, instead of "the fort supply in."

Page 19, eighteenth line from top, *March* 10 to be prefixed. Third line from bottom, *June* before "13."

Page 80, eighth line from bottom, 9 instead of "8."

Page 83, fifteenth line from top, *August* before "12." Eighteenth line from bottom, *Februasy* instead of *January*.

Page 84, second line from bottom, *February* before "22."

Page 85, first line from top, *March* before "11." Eighth line from top, 19 instead of "29. Fifteenth line from top, *June* before 19.

Page 88, sixth line from top, *November* before "26."

In addition to these the officers of the Melchisedek Priesthood are High Priests and Elders. The officers of the Aaronic or lesser Priesthood are Priests, Teachers and Deacons.

There are 21 Stakes of Zion in Utah Territory. Over each Stake there is a presidency consisting of a President and two Counselors, who are High Priests. This presidency bears the same relation to the Stake that the First Presidency bears to the whole Church. A High Council in each Stake, consisting of 12 members, who are also High Priests, act for the Stake as the traveling presiding High Council act for the Church in all the world. It is the province of the High Priests to preside; while the special calling of the Seventy is to travel and preach the gospel and build up the Church.

Most of the prominent religious sects have representation in Utah. Before the establishment of organizations and the completion of edifices for these various denominations of believers. some of their most eminent divines who have visited this locality were given the use of the Tabernacle and other houses of worship belonging to the Latter-day Saints. At the present time there are services held in Salt Lake by the Baptists, Catholics, Congregationalists, Episcopaleans, Jews, Lutherans, Methodists and Presbyterians. And many of these sects, though not all, are represented by churches and schools in Ogden, Provo, Logan and some others of the larger towns in the Territory. These several churches are probably in a prosperous condition financially, though their local numerical strength is not great. The ministers who officiate are almost invariably eastern gentlemen, who regard Utah as an extensive missionary field.

The census returns for 1880 classify the population of Utah as follows:

"Mormons,"	120,283
Gentiles,	14,156
Apostate "Mormons,"	6,988
Josephite do,	820
Doubtful,	1,716
Total,	143,963

Males of military age —18 to 44,	26,480
Of citizen age—21 and over,	32,773
Of native-born "Mormons," about	83,000

Native-born,	99,969
Foreign-born,	43,994
Males,	74,509
Females,	69,454

Most of the Non-"Mormons" are unmarried men, miners, etc., hence the excess of 5,055 males over females.

Males, 5 to 17 years old inclusive,	24,468
Females do,	23,595
Total,	48,063

Of foreign-born "Mormons," about	37,000
Total,	120,000

About 49,000 of the "Mormons" are over 21 years of age; and about 7,500 of the Gentiles are over 21 years of age.

Of the total population of Utah over 83 per cent. are "Mormons;" under 12 per cent. Gentiles, and under 17 per cent. Non-"Mormons."

APPENDIX.

Revelation on the Eternity of the Marriage Covenant, including Plurality of Wives. Given through Joseph, the Seer, in Nauvoo, Hancock County, Illinois, July 12th, 1843.

Verily, thus saith the Lord unto you, my servant Joseph, that inasmuch as you have inquired of my hand, to know wherein I, the Lord, justified my servants Abraham, Isaac and Jacob; as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines:

Behold! and lo, I am the Lord thy God, and will answer thee as touching this matter:

Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same;

For behold! I reveal unto you a new and everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant, and be permitted to enter into my glory;

For all who will have a blessing at my hands, shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world:

And as pertaining to the new and everlasting covenant, it was instituted for the fullness of my glory; and he that receiveth a fullness thereof, must and shall abide the law, or he shall be damned, saith the Lord God.

And verily I say unto you, that the conditions of this law are these:—All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made, and entered into, and sealed, by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power, (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time, on whom this power and the keys of this Priesthood are conferred.) are of no efficacy, virtue, or force, in and after the resurrection from the dead; for all contracts that are not made unto this end, have an end when men are dead.

Behold! mine house is a house of order, saith the Lord God, and not a house of confusion.

Will I accept of an offering, saith the Lord, that is not made in my name!

Or, will I receive at your hands that which I have not appointed!

And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained unto you, before the world was!

I am the Lord thy God, and give unto you this commandment, that no one shall come to the Father but by me, or by my word, which is my law, saith the Lord;

And everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me, or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God;

For whatsoever things remain, are by me; and whatsoever things are not by me, shall be shaken and destroyed.

Therefore, if a man marry him a wife in the world, and he marry her not by me, nor by my word; and he covenant with her so long as he is in the world, and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world;

Therefore, when they are out of the world, they neither marry, nor are given in marriage; but are appointed angels in heaven, which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding and eternal weight of glory;

For these angels did not abide my law, therefore they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition to all eternity, and from henceforth are not Gods, but are angels of God, for ever and ever.

And again, verily I say unto you, if a man marry a wife, and make a covenant with her for time and for all eternity, if that covenant is not by me, or by my word, which is my law, and is not sealed by the Holy Spirit of promise, through him whom I have anointed and appointed unto this power—then it is not valid, neither of force when they are out of the world; because they are not joined by me, saith the Lord, neither by my word; when they are out of the world, it cannot be received there, because the angels and the Gods are appointed there, by whom they cannot pass; they cannot, therefore, inherit my glory, for my house is a house of order, saith the Lord God.

And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power, and the keys of this Priesthood, and it shall be said unto them, ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all hights and 'depths—then it shall be written in the Lamb's Book of Life, that he shall commit no murder whereby to shed innocent blood, and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant had put upon them, in time, and through all eternity, and shall be of full force when they are out of the world; and they shall pass by the angels, and the Gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fullness and a continuation of the seeds for ever and ever.

Then shall they be Gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be Gods, because they have all power, and the angels are subject unto them.

Verily, verily I say unto you, except ye abide my law, ye cannot attain this glory;

For straight is the gate, and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world, neither do ye know me.

But if ye receive me in the world, then shall ye know me, and shall receive your exaltation, that where I am, ye shall be also.

This is eternal lives, to know the only wise and true God, and Jesus Christ, whom he hath sent. I am he. Receive ye, therefore, my law.

Broad is the gate, and wide the way that leadeth to the deaths, and many there are that go in thereat; because they receive me not, neither do they adide in my law.

Verily, verily I say unto you if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder, wherein they shed innocent blood—yet they shall come forth in the first resurrection, and enter into their exaltation; but they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan unto the day of redemption, saith the Lord God.

The blasphemy against the Holy Ghost, which shall not be forgiven in the world, nor out of the world, is in that ye commit murder, wherin ye shed innocent blood, and assent unto my death, after ye have received my new and everlasting covenant, saith the Lord God; and he that abideth not this law, can in no wise enter into my glory, but shall be damned, saith the Lord.

I am the Lord thy God, and will give unto thee the law of my Holy Priesthood, as was ordained by me, and my Father, before the world was.

Abraham received all things, whatsoever he received, by revelation and commandment, by my word, saith the Lord, and hath entered into his exaltation, and sitteth upon his throne.

Abraham received promises concerning his seed, and of the fruit of his loins—from whose loins ye are, namely, my servant Joseph—which were to continue as long as they were in the world; and as touching Abraham and his seed, out of the world they should continue; both in the world and out of the world should they continue as innumerable as the stars; or, if ye were to count the sand upon the sea shore, ye could not number them.

This promise is yours, also, because ye are of Abraham, and the promise was made unto Abraham; and by this law are the continuation of the works of my Father, wherein he glorifieth himself.

Go ye, therefore, and do the works of Abrsham; enter ye into my law, and yo shall be saved.

But if ye enter not into my law ye cannot receive the promise of my Father, which he made unto Abraham.

God commanded Abraham, and Sarah gave Hagar to Abraham to wife. And why did she do it? Because this was the law, and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises.

Was Abraham, therefore, under condemnation? Verily, I say unto you, Nay; for I, the Lord, commanded it.

Abraham was commanded to offer his son Isaac; nevertheless, it was written, thou shalt not kill. Abraham, however, did not refuse, and it was accounted unto him for righteousness.

Abraham received concubines, and they bear him children, and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law, as Isaac also, and Jacob did none other things than that which they were commanded, and because they did none other things than that which they were commanded, they have entered into their exaltation, according to the promises, and sit upon thrones, and are not angels, but are Gods.

David also received many wives and concubines, as also Solomon and Moses my servants; as also many others of my servants, from the beginning of creation until this time; and in nothing did they sin, save in those things which they received not of me.

David's wives and concubines were given unto him, of me, by the hand of Nathan, my servant, and others of the prophets who had the keys of this power; and in none of these things did he sin against me, save in the case of Uriah and his wife; and, therefore he hath fallen from his exaltation, and received his portion; and he shall not inherit them out of the world; for I gave them unto another, saith the Lord.

I am the Lord thy God, and I gave unto thee, my servant Joseph, an appointment, and restore all things; ask what ye will, and it shall be given unto you according to my word:

And as ye have asked concerning adultery—verily, verily I say unto you, if a man receiveth a wife in the new and everlasting covenant, and if she be with another man, and I have not appointed unto her by the holy anointing, she hath committed adultery, and shall be destroyed.

If she be not in the new and everlasting covenant, and she be with another man, she has committed adultery;

And if her husband be with another woman, and he was under a vow, he hath broken his vow, and hath committed adultery.

And if she hath not committed adultery, but is innocent, and hath not broken her vow, and she knoweth it, and I reveal it unto you, my servant Joseph, then shall you have power, by the power of my Holy Priesthood, to take her, and give her unto him that hath not committed adultery, but hath been faithful; for he shall be a ruler over many;

For I have conferred upon you the keys and power of the Priesthood, wherein I restore all things, and make known unto you all things in due time.

And verily, verily I say unto you, that whatsoever you seal on earth, shall be sealed in heaven; and whatsoever you bind on earth, in my name, and by my word, saith the Lord, and it shall be eternally bound in the heavens; and whosoever sins you remit on earth shall be remitted eternally in the heavens; and whosesoever sins you retain on earth, shall be retained in heaven.

And again, verily I say, whomsoever you bless, I will bless, and whomsoever you curse, I will curse, saith the Lord; for I, the Lord, am thy God.

And again, verily I say unto you, my servant Joseph, that whatsoever you give on earth, and to whomsoever you give any one on earth, by my word, and according to my law, it shall be visited with blessings, and not cursings, and with my power, saith the Lord, and shall be without condemnation on earth, and in heaven;

For I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity; for verily, I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father.

Behold, I have seen your sacrifices and will forgive all your sins; I have seen your sacrifices, in obedience to that which I have told you; go, therefore, and I make a way for your escape, as I accepted the offering of Abraham, of his son Isaac.

Verily. I say unto you, a commandment I give unto mine handmaid, Emma Smith, your wife, whom I have given unto you, that she stay herself, and partake not of that which I commanded you to offer unto her; for I did it, saith the Lord, to prove you all, as I did Abraham; and that I might require an offering at your hand, by covenant and sacrifice;

And let mine handmaid, Emma Smith, receive all those that have been given unto my servant Joseph, and who are virtuous and pure before me; and those who are not pure, and have said they were pure, shall be destroyed, saith the Lord God.